JANUARY 1984

GLAD TIDINGS

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FEATURES

Decisions Over Teacups 4
by Mollie Harback
A Message from Eileen Parish, President, W.M.S. (W.D.) 8
Without Visible Reward 9
by Margaret L. Kirkland-Coffey
Using Audio-Visuals Creatively 13
by Don Stephens
ESTIMATES 1984 16
Heritage Resources 18
Hoar Frost - a poem 20
by Jan Watson
In Memoriam - *Rilla Adamson* 21
Jubilation '84 30

REGULARS

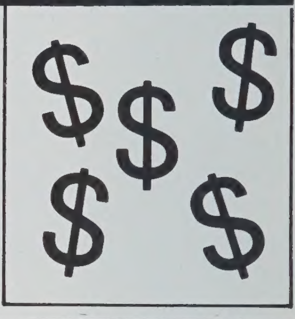
Editorial 3
Dear Friends 17
Books 19
Celebrate Youth 22
News 23
Highlights 25
Week of Prayer 29
Ten Days 31
In Remembrance 31
Officers and Executive Members 32

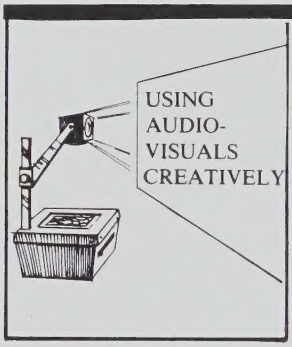
How CPR passes and annual bull sales influenced the W.M.S.

4

Where Our Dollars Make Sense

16





Afraid to use Audio-Visuals? Read this!

13

CREDITS

Cover photo: W. Neville Stevenson

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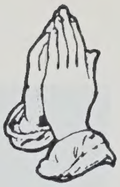
How Do We Pray? an editorial comment
by **Barbara Woodruff,** Secretary - Adult Programme



"The majority of us felt so helpless — what could we possibly do to help these people? All we can do is pray." Is this a cry of despair? a pious sentiment? or a statement of faith?

Reading the above comment on an evaluation of the mission study set me to thinking. How real is our commitment to pray for mission? It seemed a good question to consider and to draw to the attention of others at the beginning of a new year. For most people in our part of the world, prayer is a problem. It does not easily fit into the industrial-technological way of life in which we are all thoroughly embedded. And yet, as Christians and particularly as members of the WMS, we commit ourselves to prayer for mission. And we don't want that commitment to be merely a pious sentiment. Nor do we want it to be a last resort to which we turn in desperation.

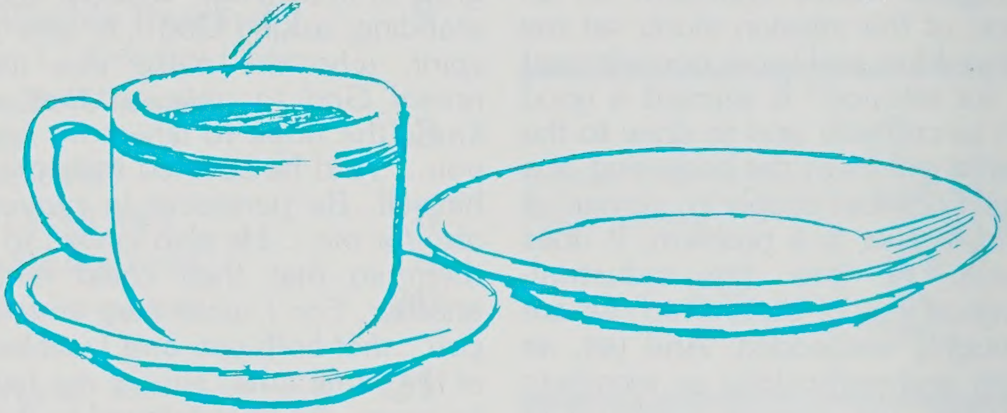
One of the problems in praying for mission is that often we are dealing with people whom we do not really know and with issues and events over which we seem to have little control or influence. That is a discomforting experience, for we tend to feel guilty if we cannot answer the problems and questions posed to us. I began to wonder about the early church scattered across the lands around the Mediterranean Sea. What must it have been like for Paul who could not be in all places at once; who could not possibly know every Christian; and who could not personally resolve the many problems and issues that faced the congregations? Yet, Paul prayed for these people and for the mission of the church. I explored the nature of these prayers to see if I could discover a clue and here is what I found.

...ever since I heard of your faith in the Lord Jesus and your love for all of God's people, I have not stopped giving thanks to God for you. Paul listened! He gave thanks when he heard of the faith of the people. He prayed that they would grow in knowledge, wisdom and understanding, asking God *...to give you the spirit, who will make you wise and reveal God to you...so that you will know the hope to which he has called you...* And he coveted their prayers for himself. *Be persistent in prayer...Pray also for me...* He also longed to be with them so that they could enrich one another. *For I want very much to see you...that both you and I will be helped at the same time, you by my faith and I by yours.* As Paul listened to the stories of the churches, he uttered praise for the assurance that God would abide in these congregations and provide them with all the strength needed. *Let us give glory to God! He is able to make you stand firm in your faith.*

The listening ear of Paul who could not be with all of these people, partly because of distance and often because he was in prison, led to prayers of thanksgiving, concern for spiritual growth, mutual encouragement and assurance of God's continuing presence with the faithful. This kind of pattern and attitude provides us with a guide to our prayer for mission. It reminds us that as we listen to the news of our sisters and brothers, be they across the street or around the world, we open ourselves to hear what God would have us do in the assurance that...*God who began a good work in (us) will carry it out to the finish...*

(The quotes from the TEV Bible are selected, but the essence of them runs throughout Paul's epistles.) ■

Decisions Over Teacups



by Mollie Harback

A personal memoir of Calgary Presbyterial following Church Union.

It was a long time ago...just after that 1925 event commonly but perhaps erroneously, called Church Union. Calgary Presbyterial faced the future resolutely, determined to carry on the WMS so that it would continue to be a great force in The Presbyterian Church in Canada.

The Presbyterial minutes state the decisions taken, but most of these were actually reached as a result of long conversations by telephone or where two or three were gathered together in someone's parlor. These preliminary talks were always referred to by my father as "your mother's WMS politics."

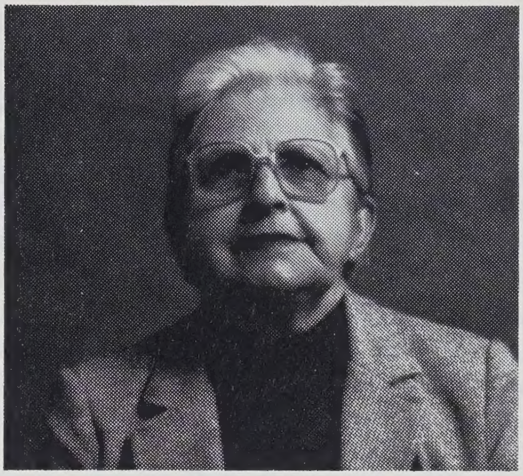
There seems to have been a strange overlapping of Presbyterial and Provincial (now Synodical) business, for as they discussed candidates for Presbyterial offices, the provincial slate was also considered. There was no doubt as to the choice of president for the latter august body. It would be Mrs. F. W. Allott because she had a C.P. railway pass and there was a real need for someone to visit isolated groups to encourage and inspire them. Mrs. Allott had more than free transportation to offer, she had a wide knowledge of her church and the Society, as well as the ability to express herself well and to conduct a meeting properly. It is interesting to note that when Miss Agnes I. Dickson came and told of her work with Chinese women and children in Toronto, she also spoke of her travels in Alberta and of the many Presbyterians she found who had not made themselves known to us.

There was much concern about money. The treasurer reported that by November 1925, five months after Union, she had sent $519.19 to the Provincial and there was $17.36 left in the expense fund. Each year from 1925 to 1931 the allocation was exceeded by several hundred dollars. I think that our foremothers would have been devastated if the allocation had been merely just met. They were over achievers!

"Supply" had a very local and practical application. Rocky Mountain House appealed for treats for 80 children, for hospital supplies and for help for a needy family. Bales were sent to Ft. McMurray and Vegreville where the WMS maintained hospitals.

Much attention was paid to the organization of young women's groups and mission bands since they were most anxious to increase membership. The matter of increasing the circulation of the Glad Tidings was another prime concern.

It was recommended that each auxiliary have a mission study as often as possible. However, since few study resources were supplied by the WMS office at 100 Adelaide St. West, Toronto, some of the women wrote papers. These were kept and distributed by the "Exchange and Literature Secretary." I wonder whatever became of those writings. Much time, thought and labour was put into each one. The titles mentioned in those early minutes are *"Christ for the World Through the WMS"* by M. I. Harback; *"Problems of a Disrupted Church"* by M. B. Tier; *"Early History of Presbyterian Mission"* by Miss A. Foote. There must have been many more. Not only did the Exchange Secretary handle the "papers" but she was also custodian and distributor of the various sets of lantern slides, the most advanced contribution to visual education at that time. However not all women were impressed. One of the faithful used to complain about "the missionaries and their darn lantern slides"—strong language for that generation!



It was, I think, the Exchange Secretary who provided the C.P.R. engineer with books and papers to throw out to waiting hands along the line. We owe something else to that railway company. Each year it established a rate for groups travelling to the city where the annual Bull Sale was to be held. So it was that the place and date of the Provincial Annual meeting was decided!

Since these women were convinced, as were all those who remained with the Presbyterian Church in Canada, that we were continuing not "re-starting," the annual meetings were numbered from before 1925. There is a neat little printed program dated 1928 on file entitled *"13th Annual Meeting of the Calgary Presbyterial of the Women's Missionary Society of the Presbyterian Church in Canada."*

After a couple of years when the Presbyterial and Provincial became well established, the matter of tenure of office was introduced. Several people were anxious to serve and these were all women of dedication and talent but I happen to know that it was feared that some of the aspirants might settle in 'till death do us part.' As far as private discussion was concerned, tenure of office was a 'hot' topic. In 1928 it was decided that nobody could hold an office longer than three years. Incidentally, speaking of officers, I was surprised to learn that only newly elected officers were installed.

The annual Bull Sale influenced the annual meeting date.

At the 1928 semi-annual meeting there was reference to knotty problems. One of these was the revival of the WMS Sunday. It had been customary in some congregations for the WMS to be invited to have a member address Sunday service once a year. The women were not about to miss this privilege and opportunity. Unfortunately, they often overlooked the fact that although the "WMS er" chosen to speak was enthusiastic and well versed in her subject, she was not necessarily well versed in the art of speaking. Most of the listeners soon became tired, bored and hungry. One by one the congregations elected to do without this gem of missionary education.

One person with a tremendous load was the Welcome and Welfare Secretary. In the course of three months in 1930 she wrote 82 letters in addition to visiting newcomers and sick folk. As a result, it was decided to ask for a paid worker. It was to the credit of all concerned in the Calgary area that this request was withdrawn in favor of a request from the isolated Peace River area for a deaconess. This resulted in the appointment of Miss Hazel MacDonald to work in that northern part of Alberta.

As I listened to my mother and her WMS pals discuss "the work" I was certain that they knew all that there was to be known about the Church and the Society. And as far as the operation of a presbyterial was concerned, they had all the details mastered to perfection. It was a startling letdown to discover, as I read the minutes, that they would have benefited from a study of *"Robert's Rules of Order."*

One thing that concerned them was the size of the presbyterial and the miles of travel required in order for members of the executive to attend meetings. The pros and cons of dividing the area in half were talked about endlessly in our home. In fact I recall one "meeting" held on a prairie road by some women of the south. They set out by car and where the cars met the meeting was held. I don't remember anyone, even the husbands who did the driving, thinking this a peculiar exercise. As I searched the minutes I was surprised to find no reference to the subject of dividing the presbyterial until in the notes of January 1931 the president, Mrs. R. S. Gibson, suggested that a letter of congratulations be written to the MacLeod Presbyterial which was to be formed that week. (Even in the WMS great decisions were made over teacups.)

We may smile as we read of their activities and methods but I know too, that the women had many a laugh in the midst of their concern and their work. They served the Lord with gladness and I was impressed by and attracted to the Church and the Society because of the atmosphere they created. There was strong evidence of faith and an unwavering reliance upon prayer. They "worked" for the Society because they believed the WMS was the avenue of service for them.

In 1946 Dr. Stuart C. Parker wrote in his book *"Yet Not Consumed"* these words about the WMS. *"They have done more than recover their strength, they have found a new vigor in struggling with a condition none of their predecessors ever knew."*

The women of Calgary Presbyterial were a part of this recovery. With complete reliance upon their God they set forth with the prayer, *"Jesus let me always be, In Thy service glad and free."*

Thanks be to God for these His servants. ■

Ring out the old, ring in the new,
Ring, happy bells across the snow!
Tennyson

A New Year's Message from Eileen Parish, President WMS (W.D.)

New Year's is a time of celebrating with Thanksgiving and Joy!

As we look back over the past year, we know our Heavenly Father has richly blessed us. We may have had disappointments, frustrations or sorrow, but through it all, we can see the guidance of God's hand. The year 1983 behind us, we look forward in anticipation to a new year - 1984, with its opportunities and challenges.

We all have a vision for the new year where love, peace and justice will prevail. More than ever before, as we stand at the threshold of this new year, we wonder what is ahead of us.

Like a clean white sheet, the year lies ahead, dazzling in its brightness, symbolic in its purity, and *full of hope!* 1984 is a new beginning:

- a chance to reach our potential in our spiritual lives as God challenges us.
- of commitment and service with all the opportunities for growth for each member of the Women's Missionary Society in groups, Presbyterials, Synodicals and Council Executive.
- as we try to accomplish the work of the Society based on our *Goals and Strategies* which call us to:
  - open doors to new understandings of being faithful to God's purpose;
  - strengthen our prayer support for the mission of the church;
  - use our time, talents and money to support the vision of mission;
  - encourage all women to participate in decision making and leadership in the local and national church;
- Although God in his grace and mercy may close doors, he will open new doors to keep us alert to new ways and ideas for the future.

When we pause and think of all that Christ has done for us and what he has put within us, we should be filled afresh with thanksgiving and gratitude, and the excitement of knowing that we *can* do all things through him who gives us strength.

Let us go forward into 1984 with joy and enthusiasm for the work of our Society shining through our lives. We have "good news" to share - let us share it! Let us have the fire of a new vision for our groups - "It only takes a spark to get a fire going." May we be that "spark" as together we continue in prayer, study and service for Christ's Mission.

A very Happy New Year to all of you, filled with much happiness, good health and peace. ■

Photo: W. Neville Stevenson

ENTRANCE ONLY

WITHOUT VISIBLE REWARD

by Margaret L. Kirkland - Coffey

My interest in Correctional Institutions began back in 1967 when I worked as a Correctional Officer in a women's institution. The first three months I worked in Intake and Segregation and then was assigned to a narcotics cottage where I was in charge of a group of approximately twenty women 16 years old and up. This was the first time I had worked in such a setting, and to my surprise I discovered that I had a strong desire to help these women and soon developed a good rapport with them. When I left to pursue further education, I felt I had let them down. Little did I know that a seed had been planted within me.

I did my theological training at Knox College in Toronto, and when I completed my second year I applied for and received an appointment at the Maplehurst Correctional Institution in Milton as the Assistant Chaplain for the summer. It was a very good experience for me. Early on, the deep-seated feelings I had to help inmates, surfaced. This led to my participation as a volunteer at one of their weekly programs after I had finished my summer employment.

My studies at Knox were completed in December of 1982 and I began my appointment at Rogers Memorial and Westview Presbyterian Churches. A few months later I was approached by the Rev. John Duncan at church offices who asked if I would be willing to become a volunteer chaplain at the Toronto Don Jail. After some prayer I agreed. This has been not only a great challenge but a real blessing to me. I began by going in on Wednesday afternoons from 12:30 to 1:30 to participate in an ecumenical program called FOCUS (now changed to Wednesday Fellowship). FOCUS consists of some prayers, singing, Scripture readings, a meditation and discussion. The purpose of the program is to display Christ's love and to stimulate a personal interest in Jesus Christ. I encourage group participation and questions either about the Scripture readings or the meditation. The inmates are invited to question what these things have to do with them or to simply express how they really feel at that particular moment: angry, lonely, burdened, unloved.

You plant seeds but you seldom see whether they grow or die.

It is always a real blessing for me to do a program even though it is basically a work without a visible reward - that is, you plant seeds but you seldom get a chance to see whether they grow or die. In many instances I, or one of the volunteers from my church who attend with me, might feel that a few inmates have been touched by the power of God, but because the Don Jail is simply a holding centre, we seldom see them again to know whether it has made a change in their daily living.

That old cliché *"you win some and you lose some"*, certainly holds true for ministry just as it does for other aspects of life. A few months ago I was contacted by a former Maplehurst inmate with whom I had become friends and who had kept in touch with me off and on over the past two years. He said a friend had set his apartment on fire because of careless smoking. The landlord had put him out and he had no place to go. A few weeks previous to that he had asked me to loan him some money or he would lose his place. He wanted to stay with me for three days until he got paid and would then be in a position to pay a first and last month's rent on a room somewhere else. Although I was not fully convinced by his story I asked myself *"What would Christ do if He were here?"* So I allowed him to stay for that period of time. On *"pay day"* he left with my apartment keys and never returned or called. What he never fully understood, however, was that he did not *"put one over on me."* I tried to help him in the name of Jesus Christ, fully understanding that there was a risk involved. But, I was willing to take the risk because Jesus Christ suffered for us all. My suffering is minimal in comparison to what He endured.

In contrast to this, however, I was able to rejoice greatly in the Lord a few weeks ago in another matter that concerned an

They can kill the body but not the spirit.

inmate. During the ecumenical Easter Service at the Don, I met a fellow who was detained as an illegal immigrant from Guyana. He seemed to be greatly moved by the Worship Service and cried most of the way through it. (It never ceases to amaze me how the Holy Spirit can move tall, heavily-built men to tears.) During the fellowship after the service he asked me if I would come and visit him. He also asked if I would go and see about his wife and baby who were staying with her sister. I went to see her, offering what help I could and appealed to my Westview congregation. Many people donated money and canned milk that were desperately needed for the baby.

When I went to visit this man I discovered he was being detained as an illegal immigrant and that the legal process had been put in motion to deport him and his family. He had applied to the International Convention of Refugees and said *"that hearing will take about one to two years and if I don't get someone to sign for me I'll have to spend the time in jail."* He had sent his wife to apply too so that she would not be picked up and detained. It would be dangerous for him and his family to return since he had been in the Commandos in Guyana and had worked with the government. The Legal Aid lawyers I talked to both told me it did not look as if this family had much chance of gaining refugee status, although they said each case is weighed on its own merits. Not only had they been in the country for about 13 months illegally, but the husband had been working illegally using someone else's social insurance number, which I am told is a grave offense.

What the lawyers did not know however, was that the Holy Spirit had been dealing with that man since the first day of his detention and he had a personal relationship with the Lord. When I first met him he was trying to get his sister and brother-in-law to sign bail for him, then he tried to get friends; although he told me if he did not receive refugee status he would not go back to Guyana. Naturally this made me think he would not be a good bail risk, but it is amazing what the Lord can do. Two short months later he was very calm when I went to visit him at the West Detention Centre. He had been sent there because a group of inmates beat up one fellow and told him he was next because neither of them would sign a petition against a guard. He told me if the Lord did not see fit to free him he would leave Canada but he had requested to be sent to another country because of his participation in the government. He developed a real trust in the Lord, feeling His presence daily, and was optimistic about the outcome of his situation the whole time he was detained. By faith he believed if God could move mountain's for Bible characters he could do it for him.

One of the things that helped him was writing, especially poetry because there he could express his feelings. In fact, he is writing a book about his experiences. He often spoke of how he felt the guards were trying to break his spirit because he was usually happy and smiling. They asked him, *"What do you have to be happy about?"* His response was that if you know the Lord there is no need to be sad. *"They can kill the body,"* he said, *"but they can't kill the spirit."*

Right from the beginning he and his wife were hoping that there would be a general amnesty coming from Ottawa so they would be allowed to stay in Canada. Miraculously, on June 30, after approximately one hearing a week for sixteen weeks, word came from Ottawa that he and his family had been granted refugee status; with God they had beat all the odds. That following Sunday morning he, his wife and baby came and participated in Westview's worship service.

With God they beat all odds.

This is just a small insight into what is involved in being a volunteer chaplain. It is very rewarding and a real blessing and challenge; in fact, I have just been asked to alternate my weeks so that I can do a program once a month with those in protective custody and those who are mentally retarded.

I solicit your prayers for this work, for all people imprisoned, and especially for that courageous family who are still struggling to get settled in their newfound freedom. ■

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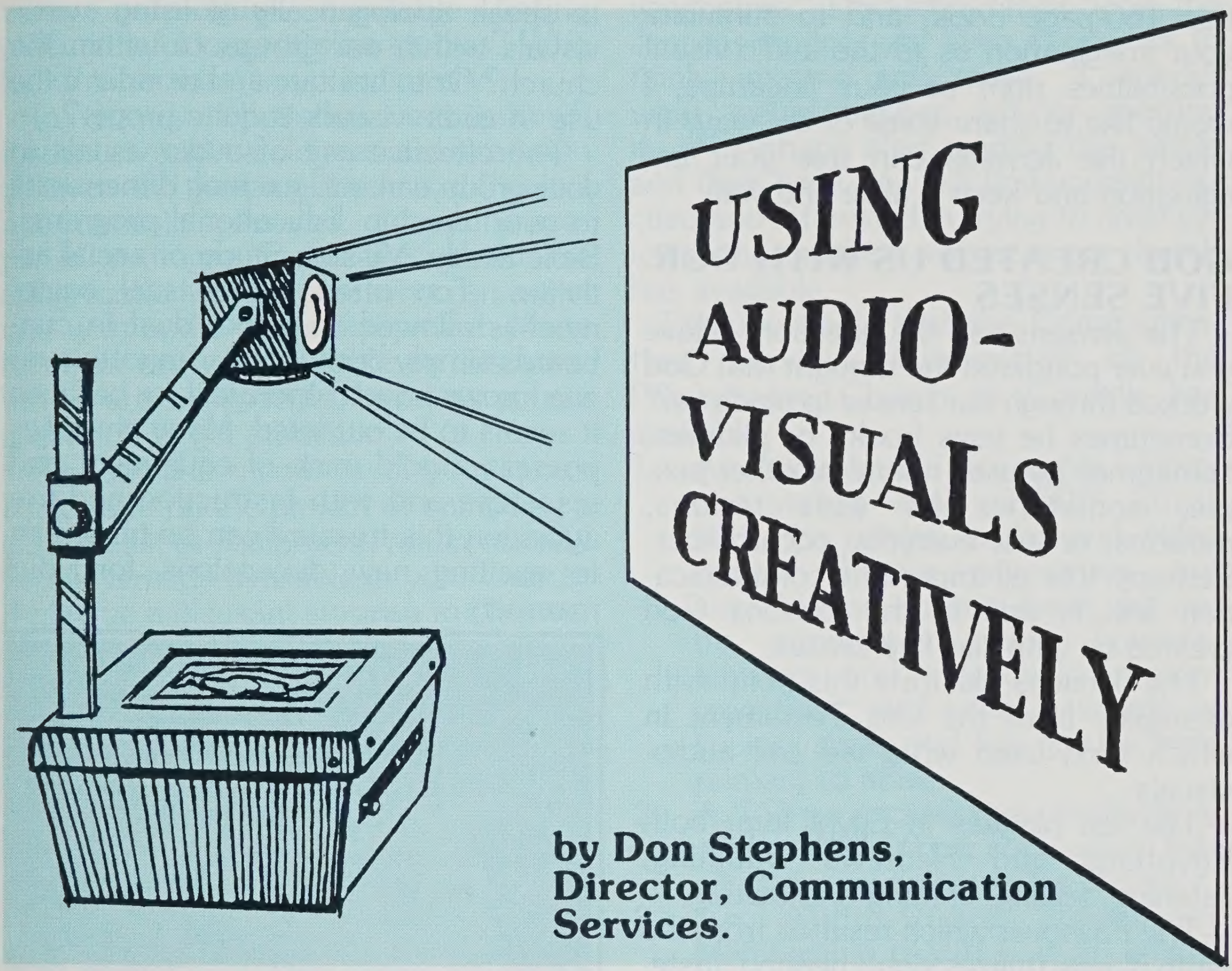


USING AUDIO-VISUALS CREATIVELY

by Don Stephens, Director, Communication Services.

It is strange but true, that people who operate automobiles, sewing machines and other sophisticated equipment in the home and office can pale at the thought of using audio-visual equipment, especially in the church.

It is my hope that this article will act as a "starter or motivator" to assist those of you who would like to use audio-visuals creatively and effectively in your groups or congregation.

One of my favourite books on this subject is entitled "Audiovisual Idea Book for Churches," by Mary and Andrew Jensen. Andrew is a minister who has developed and used creative audio-visuals in all facets of his ministry in Mankato, Minnesota, while his wife Mary is a freelance writer. Through their work they have become vitally interested in using today's equipment and resources to convey the vitality of the gospel especially within groups and departments of congregations.

This concise and very practical book contains hundreds of ideas on how to use more effectively: tape recorders, overhead projectors, recordings, films, television, slides, filmstrips, chalkboards, flannelgraphs, bulletin boards, displays, puppets, banners and field trips. Encouraging creativity and the free use of imagination, it is well designed especially for members of groups, such as WMS groups - as well as for ministers who have not had formal audio-visual training.

To encourage the reading and use of

this 160-page book, and to stimulate your imagination as to the audio-visual possibilities right at your fingertips, I would like to share some of the ways in which the Jensens can free your imagination and keep it alive and well.

GOD CREATED US WITH OUR FIVE SENSES

The Jensens ask the question, "Have you ever pondered the thought that God worked through our senses to reach us?" Sometimes he uses books or pictures, sometimes he uses nature or other people, sometimes he uses visions, miracles, or just everyday occurrences. Perhaps this all-important communication link is one of the reasons God created us with our five senses.

The Jensens illustrate this point with examples from the Old Testament in which God used what we call audio-visuals:

—The ten plagues in Egypt kept both Egyptians and Hebrews watching, listening, feeling, sniffing and tasting.

—The Passover which resulted from the tenth plague utilizes sight, hearing, taste, smell and touch.

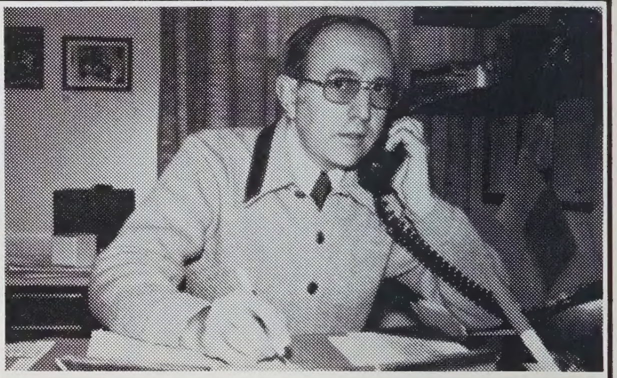
The New Testament is full of audio-visual examples too:

—Jesus' parables - the sower, mustard seeds, wheat and tares, wedding feasts, wicked tenants. It's easy to picture Jesus handling seeds or plants as he spoke, or pointing to a sower, a wedding procession, or a group of fishermen.

—The healing miracles - the people could see, hear, touch and feel such wonders!

Even to-day God speaks to us with audio-visuals. Our church symbols, God's might and power in nature, his love sent through other people, the sacraments of Baptism and the Lord's Supper, and the reading of God's word are all means by which God reaches us -through our senses. Who are we, then, to speak apologetically of using audio-visuals within our groups or within the church? Or to hesitate and wonder if the use of audio-visuals is quite proper?

The effective use of audio-visuals in your group can add exciting dimensions to your worship, educational programs, Bible Study, Mission Study or social activities. Too often audio-visual equipment is allowed to gather dust in cupboards simply because it is forgotten, no one knows how to operate it, or because it seems to be outdated. Many churches possess a gold mine of equipment and resources and with instruction and imagination this treasure can be turned into exciting new dimensions for your members.



Don Stephens and Communication Services are only a phone call away!

DISCOVERING YOUR RESOURCES

Carefully survey the audio-visual equipment and resources your church may already possess. The Jensens suggest that a good check-off list should include questions such as: are there screens, projectors, tape recorders, easels, flannelboards? Do you know the location of permanently installed equipment such as chalkboards, pegboards, projection screen and bulletin boards? Are there posters, maps, filmstrips, audio tapes, recordings or pictures? In what condition are the equipment and materials? Are repairs needed? Are there catalogues available listing resources for our mission studies? Who looks after them in your church?

In many churches equipment, resources and catalogues are scattered all over and keeping track is difficult if not impossible. As well, survey the people in your group and throughout the congregation to discover who can assist you with audio-visual equipment. Many teachers are very capable in this area, but so are salespeople, business people and don't forget students!

Perhaps the members of your group could take on the project of compiling a detailed list of equipment, resources and people already available in your church. It may be a pleasant surprise to discover the wealth of material waiting to be used!

BEING PRACTICAL ABOUT USING/BUYING EQUIPMENT AND RESOURCES

1. Use to the fullest what you have discovered is already owned by your church.
2. Share equipment and resources with other congregations.
3. Spread any major purchases over a five-year period rather than purchasing everything immediately, or buying nothing because it seems too expensive.
4. Develop materials locally (make your own audio tapes, maps, charts, slides, etc.) instead of purchasing everything.
5. Rent resources from our National Presbyterian Audio-Visual Resources Library in Don Mills and through local or regional libraries.
6. Encourage gifts and memorials towards an "Audio-visuals fund" in your congregation.

So many of us are caught in the web of stifling tradition and suffer from a chronic case of "We never did it that way before." Throughout their book, the Jensens nudge, yes even shove, us to think, imagine and muse, "I wonder what would happen to our meeting if....?" Perhaps after reading this article and their book you will find yourself excited and interested in trying to creatively use the excellent resources our church has available.

Did you know that the Communication Services Committee of the Presbyterian Church in Canada has available:

1. An Audio-Visual Resources Library containing over 1,500 films, filmstrips, slides, audio and video tapes. These resources are available, on a rental basis, for use by ministers, group leaders, teachers and individuals in congregations, and cover a variety of subject areas and age groups from primary to adult.
2. A 166-page catalogue, available at a cost of $5.00 per copy which lists all of the resources in the library.
3. An Audio-Visual Resources Membership (AVRL), at an annual cost of $35 which provides unlimited use of the resources in the library (excluding postage and handling costs).

The Director and Staff of this Committee invite you to contact them for more information and details about the Library, AVRL Membership and assistance in utilizing more effectively the audio-visual equipment presently in your congregation and community.

Contact: Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7, 416-441-1111 extension 166.

"Audiovisual Idea Book for Churches" may be purchased from: Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario M3C 1J8 at a cost of $7.15 + $1.00 postage.

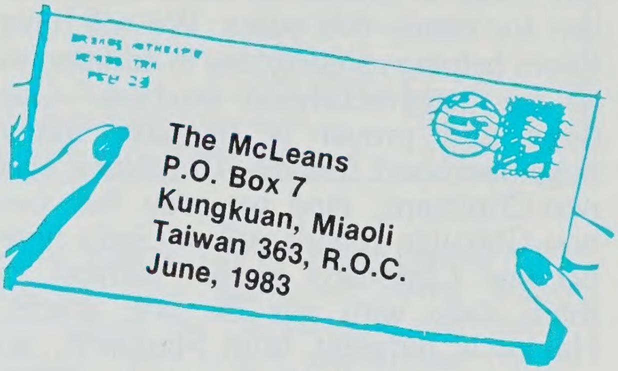
*Adapted from "Audiovisual Idea Book for Churches" pages 9 - 19.

$ ESTIMATES 1984 $

1.2%	**GRANTS...**	to Christian literature groups in Canada, Africa and other parts of the world, and to interchurch organizations related to the work of the Society.	**$13,500**
13.5%	**ADMINISTRATION...**	of the Society; meetings including the annual council meeting, council executive meetings, the salaries of the executive secretary, a part-time office secretary and the treasurer's assistant.	**$149,600**
17.3%	**MISSION EDUCATION RESOURCES...**	for the executive and office staff responsible for mission studies, youth and children's programmes, the Glad Tidings and the Book Room. It includes funds for conferences and deputation.	**$191,500**
25.9%	**FIELD WORKERS...**	across Canada - to salaries, travel and supplies for Area Educational Consultants for our seven synodicals (Quebec to British Columbia). They are specialists in leadership training and Christian and mission education, and work with groups of all ages.	**$285,500**
42.1%	**BOARD OF WORLD MISSION...**	to share in the work of the Board in Canada and overseas as it works in partnership with other churches. The WMS has representatives on the Board and shares in shaping the outreach policies of our church.	**$465,000**
100%	....		**$1,105,100**

Approximately 79% of the budget is derived from contributions of members through Synodicals and Presbyterials. The balance comes from special gifts, legacies, and income earned from our Legacy Fund.

Dear friends,



The McLeans
P.O. Box 7
Kungkuan, Miaoli
Taiwan 363, R.O.C.
June, 1983

Jesus said, "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven..." (Matt. 18:3) Pride has kept many people on the edge of the kingdom. The common attitude is that I don't need a Saviour—I can save myself. As Christians we know that what Jesus says is indeed "the truth." We can remember when we were humbled by God's Word and by the Holy Spirit to confess our sins and to repent. We were changed. We became like little children who trusted and put their faith completely in Jesus Christ our Saviour. We are children in God's kingdom and we are growing every day.

The same principle is at work for missionaries as they work to become "community members" in a cross-cultural situation. A pride which says, "I can do things for myself without your help, thanks" will keep you on the edge of the community. Whereas the willingness to say, "I must sound like a child, but how do I mail this letter?" is one of the first steps you have to take if you want to become a community member.

The last five months has been a good, humbling experience for us. We're still "little children" in our language and in many other ways, but we're growing day by day, by God's grace and in answer to your prayers and ours. Our in-class course in Mandarin has finished and now we *do* know how to mail letters!—plus we can carry on lots of other little daily conversations. Because we have to use the language every day, our fluency is slowly improving. However, we are on the move again.

July 20th we move from the hustle and bustle of Taipei to the quiet and beautiful countryside of Kungkuan (pronounced Goong-gwan), about 1½ hours drive from Taipei. It is a town of about 50,000 people and is at the centre of the Hakka area in Taiwan. From our new house we have a gorgeous view of several mountain ranges, the town, the cross on top of the Presbyterian Church (the only church in town!) and the rice paddies (20 feet away from our front doorstep!). Our house is "town house" style again being long and thin. There is a small yard at the back, and we hope to grow some flowers and *grass*—something we have really missed in Taipei. Our neighbourhood has young and old alike with everyone being Hakka—everyone but us! As "little children" we have lots to learn in the Hakka way of things!

Around August 1 we hope to begin our study of Hakka. In-class study will last for nearly two years. We will have tutors helping us every day in addition to all our "neighbourhood teachers." Our hope and prayer is to have many neighbourhood friends—Christians and non-Christians. And we pray that our non-Christian friends will in God's time become Christians as we witness to them daily with our life and words. Hakka is different from Mandarin, so again we must start out as "little children" and grow. We appreciate your prayers in this next period of adjustment.

The church in Kungkuan where we will be worshipping has a Sunday attendance of 60-80 people. Our new friend Pastor Chyou has been the minister at this church for nine years now. He has been an unending source of help for us in finding a house, language tutors and introducing us to what should be our home for the next five years anyway. By God's grace, we pray that more churches will be planted throughout the Hakka area to meet the people's needs and to help them find the abundant life that we have found in Jesus Christ.

We continue to thank the Lord and you for all the letters we have received from Canada and around the world. Each one encourages and strengthens us as we go forward at the Lord's leading.

One of the joys of the last five months of study has been the extra time we have had to spend together as a family. Still, with only three of us, it can get a little dull at times; so we are pleased to announce that around Christmas time there should be *four* of us! Again we thank the Lord for His wonderful blessings.

Yours in Him,
Paul, Mary Beth, Andrew

HERITAGE RESOURCES

"Frontiers. There has always been a frontier, it seems, and we have always been on our way to it, as we followed the call of God across the world." So begins the sound filmstrip *Frontiers,* in Heritage Resources: Unit IV. Introducing the theme, The Church Grows, the filmstrip describes some of the frontiers that Presbyterians in Canada have crossed in the past and some new frontiers that face Christian young people and adults today as they move into the future.

In addition to the sound filmstrip, the kit includes educational resources for use with adults, youth, older children and younger children. In *Conversations With Our Past,* adults will learn about people and events that have influenced the church in theology and mission since 1925. Growth in Christian understanding and commitment is the underlying theme of stories for children as they learn about the childhood and early decisions of people like Allan Farris and Helen Allen. At all levels, the theme suggests that the church grows as its members grow in wisdom and faith under the guidance of God's Word and Spirit.

The fourth and final kit of Heritage Resources, *"The Church Grows,"* is now ready for use. Purchase a complete kit. The filmstrip is available only in the kit.

Order from: Presbyterian Publications, 52 Wynford Drive, Don Mills, Ontario, M3C 1J8.
Heritage Kit IV .... $30.00 (prepaid)

Available from:

WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

TILL WE MEET AGAIN - THE SINKING OF THE EMPRESS OF IRELAND

by Herbert P. Wood
Image Publishing Inc.
186 pages *$8.95*

References to the year 1914 bring back thoughts of war, some may be personal remembrances and others the result of reading and study. To one group of people the year brings back a different memory. Among the passengers booked to sail on *The Empress of Ireland* on May 28, 1914, there were many members of the Salvation Army from across Canada en route to London to participate in their third international congress.

"Till We Meet Again" is the story of the sinking of *The Empress of Ireland* on the morning of May 29, 1914, following a collision with the Swedish collier *Storstad.* The SOS signal had been tapped out but it takes time for rescuers to appear. Not even the helicopter of today could have reached the scene of a sinking that was over within fifteen minutes.

The author, Lt. Col. Herbert P. Wood, is an officer in the Salvation Army who has served in Ontario, Rhodesia and South Africa. He titles one chapter "Horror and Heroism". The former can be imagined to a degree. The latter tells of the efforts of some of the survivors who were also heroes, and it makes for inspirational, heartwarming reading.

Just before *The Empress* sailed from Quebec, The Salvation Army Band entertained the passengers and "landlubbers" with many well-known hymn tunes, finishing with "God be with you till we meet again."

Each year since the tragedy an assembly of "Salvationists" gathers in Mount Pleasant Cemetery, Toronto by the side of the plinth bearing the names of the more than 150 who died on that fateful day in 1914. The present service also honors those who have died within the current year. The Army's "Dead March" - appropriately called "Promoted to Glory" - is played by the staff band.

Isabella T. Hunter

What does the WMS mean to you?

Groups and individuals are invited to produce posters on what the WMS means for them. To be shared at COUNCIL in May 1984.

Start Planning Now!

Hoar Frost

church on my window pane
steeple climbing high
roof iced with snow
trees lining the pathway to the door

and outside
sun stealing through thick mist blanket
wooden deck chairs furried
like thick mold of summer's final decay
poplars stripped of the last leaf
form clusters of pipe cleaner candelabra

mountain peaks make their appearance
above a gray velvet ribbon of smog
like nested newly hatched birds
chirping to honor the cold freshness

horses not fully winterized
corral ghosts
steaming noses disturb barbed wire perfection
sun's warmth reluctantly finishes the job
magnificence drops from everywhere
forgotten.

God comes up with only a few such dawns
Awesome
lifting
brief.

Jan Watson

Jan (Joanne) Watson is Vice President of Calgary-MacLeod Presbyterial, a CGIT leader and a free lance writer.
She edits "NEWS & VIEWS", the official publication of St. Giles Presbyterian Church, Calgary.

In Memoriam

Rilla Adamson

Mrs. W. H. (Rilla) Adamson, an untiring worker in the Women's Missionary Society and former Treasurer of Council Executive, passed away October 7 after a short illness.

Rilla died in London, Ontario where she was an active member of New St. James Church having worked in many areas of the church's life - Cradle Roll Society, Sunday School, Goforth Evening Auxiliary and during the past year, the 150th Anniversary Committee.

Mrs. Adamson was elected to the position of Treasurer of the WMS (W.D.) at the Council Meeting in 1972. She first came on Council Executive as a representative of the Synodical of Hamilton and London after the decision was made by Council to have wider representation from outside of Toronto on the Executive. Before becoming the Treasurer she was Chairman of the National Committee of the Society and Life Membership Secretary.

Mrs. Adamson also served on the Hamilton and London Synodical Executive as Treasurer and held other offices on the Synodical and the Presbyterial.

Rilla grew up in the West — her mother was at one time the President of the Kootenay Presbyterial. Rilla was a member of one of the first CGIT groups in Calgary and went to Crescent Heights High School and Normal School there. She taught school in Alberta for a short time, then married and came east with her husband in 1923.

Mrs. Adamson was active in other groups in her community such as the Auxiliary of the Children's Hospital, the Canadian Club and the I.O.D.E.

Celebrate Youth

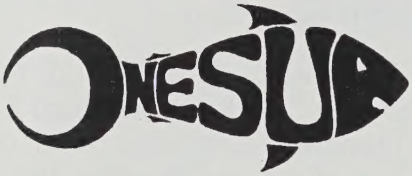
CHILDREN AND YOUTH OFFERING PROJECTS PAST AND PRESENT

"Canadian Children and Youth send $5,789.64 to Vanuatu (New Hebrides)."

This could be a newspaper headline. It is worthy of such publicity. Why?

The above amount was given through summer camps and Vacation Schools, children's and youth mid-week groups and some Church school classes as a gift to Onesua Junior High School at Vanuatu.

A cheque has been sent to the Principal of the Onesua Junior High School in Vanuatu (formerly the New Hebrides) from the young people of the Presbyterian Church in Canada, with the suggestion that it be used to help in the rebuilding of that school. Our offering for the year 1982-83 was to assist with the costs of their renovation.



The year before, the offering from the Summer Sharing project for camps and Vacation Schools was given to University Presbyterian Church in the Jane-Finch section of Metropolitan Toronto. For this project we raised almost $3,000. It was to be used for a playground.

At the end of September 1983 the congregation and community, after much study of the needs and possibilities for work among children in their area, shared together in the opening of an Adventure playground. (Watch for an article in a future issue of Glad Tidings telling more about this exciting experience of the church supplying "seed" money for a much-needed playground.)

The project for the current year (1983-84) allows us to share with one of our newest partners in Mission - Lesotho. This is a country which has many isolated areas within its bounds. Our aim is to provide funds to be used for the erection of communication towers. They will form part of a system that will bring help when needed in case of emergency, and provide a feeling of community for a people who may feel very much alone when they live so far away from their neighbours.

Encourage your Church School, mid-week group, Vacation School or campers to share in these annual projects.

For further information write to -

National Secretary for Children's and Teenage Work,
Women's Missionary Society, (WD),
The Presbyterian Church in Canada,
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7.

NEWS

WORLD DISARMAMENT : THE WARC PARTICIPANTS IN THE NGO CONSULTATION

Geneva (RPS) - A Non-governmental Organizations Consultation on the World Disarmament Campaign and the Prevention of Nuclear War was held in Geneva from the 26-28 September, 1983. 135 representatives from 91 organizations worked in three commissions : NGO action in disarmament priorities; NGOs in the world disarmament campaign, and the role of the NGOs in the peaceful settlement of international disputes. Three documents were adopted : a message to the President of the 38th session of the United Nations on the world disarmament campaign; a message to the Committee of the General Assembly of the United Nations on disarmament; and finally a declaration from the Consultation underlining that humanity desires and can create a world without arms and without war. To achieve this it needs to have its voice heard, and to support unconditionally the world disarmament campaign of the UN.

Rev. Edmond Perret represented the WARC at this Consultation. As a member of Commission III, he spoke in favor of underlining and reinforcing all the positive measures which can and are being taken for the promotion of peace. He stated : "These measures are just as important as the negative denunciations on the armaments race and on nuclear equipment; a living dynamic process aimed at establishing peace should replace a negative process put in motion by the arms race and nuclear equipment."

TAIWAN PRISONERS OF CONSCIENCE : CONCERN FOR Ms. LIN'S HEALTH

Tapei, Taiwan (RPS) - Early in September Dr. C.M. Kao - the leader of the Presbyterian Church in Taiwan sentenced to seven years imprisonment for his Christian commitment and justice - observed a period of fasting and prayer on behalf of church Elder Ms. Lin Wen Chen, also sentenced to prison, who has serious health problems. It is the first time since his imprisonment that Dr. Kao resorted to fasting for the purpose of forcing the Government to consider any petition : in this case, that Ms. Lin be urgently transferred to a reliable hospital for proper treatment. The hope was also expressed that Ms. Lin would be pardoned the remaining part of her sentence and released from prison. Dr. Edmond Perret, General Secretary of the WARC sent the following telegram to General Wang Ching-Hsu at the Taiwan Garnison Command :

> WORLD ALLIANCE OF REFORMED CHURCHES IS INFORMED OF Ms. LIN WEN CHEN'S HEALTH CONDITION AND URGES HER IMMEDIATE TRANSFER TO A RELIABLE HOSPITAL FOR MEDICAL TREATMENT. WE ARE ALSO CONCERNED ABOUT DR. C.M. KAO'S SITUATION AND REQUEST AGAIN THEIR RELEASE FROM PRISON.

The seriousness of Ms. Lin's condition was discovered when she was granted a 24 hour permit to attend the funeral of her mother, who had been taking care of

Ms. Lin's two children since her imprisonment.

Both in Taiwan and overseas the case of Ms. Lin has drawn the attention of wide Christian circles to the difficult conditions under which prisoners of conscience live in Taiwan.

Last minute information : Elder Lin has been released in care of her family for medical treatment.

AMNESTY INTERNATIONAL REPORT URGES GOVERNMENTS TO STOP USING HUMAN RIGHTS ISSUES FOR POLITICAL PROPAGANDA

Amnesty International's worldwide annual report (October 25, 1983) attacked efforts by governments to manipulate public opinion by covering up torture and killings while making political propaganda about such abuses elsewhere.

Governments had used "deception, distortion and disinformation on human rights questions," Amnesty International said. They had jailed human rights activists, stifled information and used different standards in reacting to violations in different countries, the human rights movement said.

The 351-page report, with detailed entries on 117 countries, covers the calendar year 1982. It describes the movement's efforts to stop the imprisonment of people for their ideas or origins and its campaigns against torture and the death penalty.

In a preface which underlines obstacles to protecting human rights, the report deals with the reactions of governments of all types to the politically explosive aspects of human rights.

"Statements about human rights have been misused to make political propaganda," it says. Among examples, the report cites: reporting by Soviet news media on Poland; statements by U.S. officials on Central America; and the sudden attention given in Britain during its conflict with Argentina to torture and "disappearances" in that country.

"The concealment of facts, the dissemination of half-truths or lies and other forms of manipulation of public opinion by governments must be challenged," the report says.

It stresses the need for accurate, unbiased information and "a single, universal standard for the protection of rights everywhere, regardless of politics or nationality."

GRANTS FROM THE WCC PROGRAMME TO COMBAT RACISM : GRANTS TO LATIN AMERICA

All three Latin American recipients of this year's special fund grants distributed by the World Council of Churches Programme to Combat Racism are receiving such aid for the first time. As announced this month, (October), 43 groups in 18 countries are sharing US $446,000 in 1983. Organizations in Brazil, Peru and Bolivia receive a total of US $23,000 :

- Agricultural and Cattle Cooperative 17 December of the Huacullani Community in Bolivia, US $8,000 to develop an infrastructure for the defense of their land from encroachments by the Bolivian government.
- Union of Indigenous Nations in Brazil, US $12,000 to strengthen its organization to defend their land rights by extending their union to include over 150 Indian nations.
- Yuyachkani Cultural Group in Peru, US $3,000 to help Indian people to discover their national and cultural identity through theatre, workshops and exhibitions. (EPS)

wms highlights

SYNODICAL NEWS

Margaret Boyd Honoured

A tea was held at St. Timothy's Church, Ottawa in honour of Margaret Boyd, A.E.C. for Lanark and Renfrew Presbyterial, who retired at the end of June.

The tea, under the auspices of Quebec and Eastern Ontario Synodical was well attended with friends from Montreal, Sherbrooke, Brockville, Renfrew, Pembroke, Almonte, Arnprior, Vankleek Hill and other places.

Mrs. D. Sampson of Ottawa, President of the Synodical and Mrs. M. McGregor, Past-President, presented Miss Boyd with a book recording her activities in picture and clippings from newspapers and church publications.

On behalf of the members of Lanark and Renfrew Presbyterial a monetary gift was presented by Mrs. A. H. Whitton of Almonte, President of the Presbyterial.

PRESBYTERIAL NEWS

Kamloops

"Labourers" was the theme chosen for the Fall Rally of the Kamloops Presbyterial on October 18 in St. David's Church, Kelowna. The Rev. L. E. Siverns of St. David's conducted the opening devotions. A solo "O Master Let Us Walk With You" sung by Elsie Hillian closed the worship period.

The president, Mrs. Eileen Partin welcomed women from Armstrong, Kamloops, Salmon Arm, Vernon, Penticton and Kelowna. Three groups chose "Women of the Bible" for their presentations; Penticton profiled Agnes Hislop and Kelowna prepared a questionnaire on Africa and our workers there. Janet Hamm, C.E. Coordinator from Kamloops closed the morning session with prayer.

Dr. James Rankine of Kelowna, recipient of the Order of Canada in recognition of his medical work in Third World countries, showed slides and spoke of his work in Africa.

Brampton

The women of Areas 3 & 4 were welcomed to St. Andrew's Church, Brampton on September 19. Mrs. Christine Bishop and Mrs. Stanfield, Area Secretaries, shared the chairmanship duties for the afternoon.

Special music by a quartet from Knox, Georgetown was enjoyed.

Tori Bennett, A.E.C. reminded everyone about the Study Session related to the Aim and Purpose of WMS. She also reviewed the 1984 Study Packets for Adults and Children. The President, Mrs. I. McClure completed other business concerns.

Special guest, Linda Kreklewetz, told of her two-year stay in Lesotho.

Quebec

The annual WMS Fall Retreat of Quebec Presbyterial was held at Camp d'Action Biblique, Richmond. Forty-three women gathered to discuss the theme "Fit for the Master's use." This was done in the form of small group Bible Studies followed by discussions. These were led by Sarah MacDonald who dealt with "*How* to be Fit for the Master's use," and by Jean Warnholtz who dealt with "*How* to be fit for the persevere when discouraged." During the day there was also special music, a time for crafts, browsing at the booktable, enjoying the outdoors and fellowship over a picnic lunch.

The following day a large majority returned to St. Andrew's, Sherbrooke for a supper and evening with Linda Kreklewetz.

Kingston

The Rev. D. Young, St. John's and Sandhill welcomed the WMS to the Fall Rally of Kingston Presbyterial and offered a few relevant observations on the theme "Of Such is the Kingdom of Heaven."

Choir and music selections given by students of Joyceville Public School and LaSalle Secondary School were enjoyed.

Three large posters depicting Jesus relating to people, and made by pupils at St. John's Sunday School, were prominently displayed at the front of the church.

Mary Jane Bissett conducted workshops on "What is a child?"

Guest speaker Miss Athalie Read shared her experiences in Guyana and at Flora House, Winnipeg.

St. Andrew's WMS, Belleville offered the closing worship followed by the Mizpah Benediction.

West Toronto

West Toronto Presbyterial met at Fairbanks Church, Toronto on September 28. Mrs. Elizabeth Heath, President, presided. Theme was from Matthew 10:28 on not being afraid of those who can kill the body but not the soul.

A.E.C. Mary Jane Bisset introduced the current Mission Study.

Guest speaker, Mrs. Jeanne Snider spoke on responsibility in serving Christ.

Vancouver Island

The Vancouver Island Presbyterial Fall Rally was held at Knox Church, Sooke. The Rev. Larry Leen welcomed the women and spoke of the love of Jesus Christ, challenging them to share that love with all they come in contact with.

Mrs. Irma Hatt reported on this year's Council.

After lunch, Ivy Howard spoke about her experiences at the World Council of Churches Assembly.

The president closed the meeting with prayer.

Paris

The Annual Inspirational Meeting of Paris Presbyterial was held at Innerkip Church on October 6. Ninety-four registered for this event which commenced with a bring-your-lunch served at tables for eight. The President, Mrs. Helen Harrison, presided and called attention to the theme *What is Mission?*

Margaret Stewart, home from Papua New Guinea was guest speaker and greatly endeared herself to all with her message and illustrated presentation of her work in Papua New Guinea particularly among people with leprosy.

Miss Kathleen McTavish, Paris Afternoon Auxiliary, presented Miss Stewart with a lovely hand-knit afghan.

Maitland

Christian Joy was the theme at St. Andrew's Church, Wingham on October 4th. Mrs. Evan Keith of South Kinloss presided and introduced a read-aloud play highlighting three humorous stories from the Old Testament. A dozen joyful passages of Scripture were contributed by members of the audience, and this celebration was climaxed by singing songs of joy, led by Mrs. Glenn Haldenby, Kinlough, accompanied by Mrs. Paul Mills, Wingham.

Seventy women representing seventeen societies answered the roll call with an interesting way each group raises money. The Adult Secretaries introduced the new study on Central Africa.

The Presbyterial president, Mrs. Robert Bregman, Teeswater, spoke of attending the Ladies' Camp at Kintail last June.

London

London Presbyterial met on October 17th in Duff Church, Largie.

The President, Juanita Coventry presided. The theme was "Where are we going?" The Worship Service was conducted by the New Glasgow group. Special music was provided by Mrs. Jan Hillman on the xylophone.

A skit 1864-1875, the formative years of the WMS, was much enjoyed. Margaret Ford introduced the speaker, Mrs. Eileen Parish, President of Council who gave an inspiring address using as her text Philippians 3:13 and the theme. Eileen told of her trip to Taiwan for the 60th Anniversary and the growth of the Church there. Mary Nisbet thanked Mrs. Parish.

The Rev. Linda Brown asked for a minute of silence in memory of Rilla Adamson and pronounced the Benediction.

Hamilton

The Hamilton Presbyterial Fall Rally was held October 1 at Cheyne Church, Stoney Creek. They were joined by Niagara Presbyterial.

Guest speaker was Margaret Stewart, home from Papua New Guinea.

LOCAL GROUP EVENTS

70th Anniversary St. Columba, Kirk Hill

Flowers from the garden of Mrs. Bill MacGillivray decorated St. Columba Church at Kirk Hill on September 16th to mark the 70th Anniversary of the WMS (first called the Women's Foreign Missionary Society) at St. Columba. The Call to Worship was led by Mrs. Leslie Newton followed by the singing of the hymn "Through all the Changing Scenes of Life." Mrs. Rae MacGillivray read the 90th Psalm—this being the Psalm read at that first meeting on September 16th, 1913. Mrs. Archie McRae, daughter of Mrs. W. J. MacKinnon, one of the two remaining charter members, led in prayer. Mrs. Leslie Newton welcomed both friends and members of the WMS from Dunvegan Skye and Dunvegan Kenyon, Glen Sandfield, Vankleek Hill, Hawkesbury and the West Church, Kirk Hill. Mrs. Archie McRae gave an interesting resumé of the background of the St. Columba WMS. The first meeting of the chapter was held in the church with 42 members in attendance.

Guest speaker was the Rev. Alison Stewart-Patterson, fondly remembered by all from the many times she preached at St. Columba as a student minister.

Following the meeting, a candle-lighting ceremony was conducted by Mrs. Rae MacGillivray, Mrs. Douglas MacMillan and Mrs. Leslie Newton to commemorate and remember those WMS workers in the past as well as the leaders and workers in the Church today.

The beautifully decorated birthday cake was then cut by Mrs. J. K. MacLennan of Dalkeith who was the only charter member present at the meeting.

Knox, West Lorne, Ontario

The WMS of Knox Church, West Lorne, held a reception on the occasion of Mr. John E. Humphries' 98th birthday, Sept. 17, 1983. John is an active member of the church, and a trustee, attending service each Sunday. Many friends and relatives attended to wish him continued good health and happiness. There was a display of some of his many hobbies, for example collections of shells, leaves, and an alphabet in wood.

sion was presented by the clerk of session, Mr. A. Keith McGregor, on behalf of the church. The minister, the Rev. Sabrina Caldwell, led in prayer of thankfulness for John's life as well as hope for continued participation in the life of the congregation.

Omission:

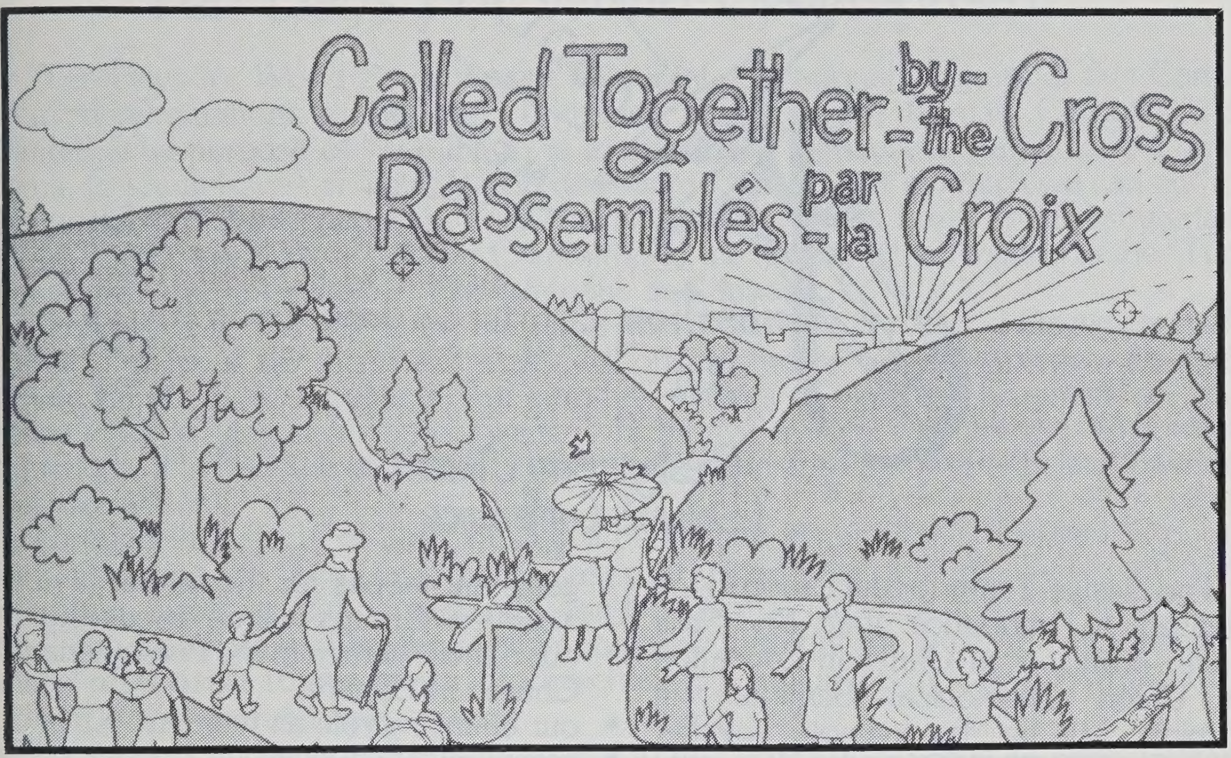
The Regina Presbyterial Fall Rally, reported on page 26 in the November *Glad Tidings*, was held at Westminster Church, *Estevan*, Saskatchewan.

From Manitoba to Cameroon

Mrs. Harriet McBurnie of Hartney, Manitoba recently made three unique banners cut from a piece of cloth brought from the Cameroons by Judi Bertholet. The cloth was made for the Women's groups of l'Eglise Presbyterienne Camerounaise in 1982. The banners, depicted in the accompanying photo, were shared with the women's groups of Hartney and Melita Presbyterian Churches and Hartney United Church. A letter was then sent to the Women's organization in the Cameroons, sharing the activities of the Manitoba churches, and a reply has since been received creating a bond between the two groups.

> *And I said to the man who stood at the gate of the year:*
> *"Give me a light, that I may tread safely into the unknown!"*
> *And he replied:*
> *"Go out into the darkness and put your hand into the hand of God.*
> *That shall be to you better than light and safer than a known way."*

Week of Prayer For Christian Unity


Called Together by the Cross
Rassemblés par la Croix

The Assembly of the World Council of Churches in Vancouver last summer has given new impetus to ecumenical activities in Canada. The more than 400 participants from across Canada, and the hundreds more from the Vancouver area, experienced a new appreciation of the Church of Jesus Christ, and the richness of its world-wide fellowship. Their experience will give the celebration of the 1984 Week of Prayer for Christian Unity a freshness, an urgency, and a depth of feeling not previously expressed.

The theme for the 1984 Week of Prayer for Christian Unity is, "Called Together by the Cross." Bilingual posters and pamphlets have been produced by an interchurch group sponsored by Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic, and United Churches and the Salvation Army. Ecumenical services will be held in more than 150 communities across Canada.

Those who prepared the order of service for the Canadian celebration pamphlet urge, "This year's Week of Prayer for Christian Unity is one more opportunity to recall that it is through His Cross with its reminder of suffering, love and total commitment that we are called to oneness. Let us be strengthened by that symbol of both contradiction and hope to give ourselves more fully to prayer and action for unity and justice in the world."

In most Canadian communities the Week of Prayer for Christian Unity is held during January. For 1984, the eight day period, January 22-29, has been suggested. In many communities other times are chosen when the weather is more promising.

For more information: Roger Cann, Canadian Council of Churches, 40 St. Clair Ave. East, Toronto M4T 1M9, phone (416) 921-4152.

GOOD NEWS
Jubilation 84
Presbyterian Church
Women's Conference

The Design Team for Jubilation '84 is pleased to announce that *Dr. Sara Little,* professor of Christian Education at Union Theological Seminary in Virginia will be the keynote speaker from June 22-24, 1984 at the University of Western Ontario, London.

To many in Canada and the United States Dr. Sara Little is known:

- for her leadership in the field of Christian Education
- as author of several books, her latest being *"To Set One's Heart"* (available in May 1984)
- as Educator of the Year in 1979, Association of Presbyterian Church Educators
- as a person deeply interested in the role of women in the church
- for her concern for people
- as friend.

Sara's focus during *Jubilation '84* will be to:

- examine our heritage as Christian women
- look at women in the Bible and throughout history
- discuss issues and challenges facing Christian women today
- encourage us to identify some of our goals and hopes for the future.

Discovery Groups will be discussing:

- our role as women in the Presbyterian Church in Canada
- our changing role as women
- communication skills
- Christian outreach throughout the world
- challenges confronting disadvantaged women
- issues that Christians encounter in 1984.

Points to Note:

- perhaps your church or women's group would consider sponsoring a woman who could be served through this event
- facilities are equipped for disabled persons
- signing will be available during keynote addresses, worship services and selected discovery groups for the hearing impaired
- registration forms will be available in February 1984.

Cost:

Single before May 1, 1984 — $120.00
after May 1 — $125.00

Double before May 1, 1984 — $110.00
after May 1 — $115.00

Ten Days For World Development

"Ten Days for World Development" is a joint educational program of five Canadian denominations - Anglican, Lutheran, Presbyterian, Roman Catholic and United. The purpose of "Ten Days" is to encourage Canadians, particularly Christians, to study issues of Third World development and ways in which we can act to support Third World people in their efforts to improve their lives. The Presbyterian World Service and Development Committee is the agency which relates to the "Ten Days" program on behalf of Presbyterians in Canada.

February 3 to 13, 1984 are the dates for "Ten Days for World Development," 1984. The focus for this year's study will once again be Central America, an area where hundreds of thousands are currently victims of violence. Emphasis will be given to underlying development issues which have given rise to struggles to correct injustices, and how the distress of concerned Canadians can be channelled towards positive actions.

Through the efforts of both individual congregations and local ecumenical committees during the "Ten Days" period last year, thousands of letters were written to members of parliament concerning Canada's Central America policy. Delegates to the "Ten Days" annual meeting last spring were told that the government appeared more responsive to the views of churches as a result of this demonstration of grassroots awareness and concern.

To support and encourage involvement in this year's program, a 12 page tabloid outlining the current study/action material and available resources was mailed to each congregation in the October Board of Congregational mailing. The tabloid contains an order form to assist you in obtaining materials for use in the "Ten Days for World Development" program. Information can also be obtained on the availability of Third World speakers during the "Ten Days" period; groups and congregations may find interest and ideas stimulated by first-hand accounts of Third World development experiences. Lists of local ecumenical committees and contact persons in your area can also be obtained.

If the information in the tabloid does not answer all your questions, or if you are unable to obtain a tabloid, please contact: Ten Days for World Development, 85 St. Clair Ave. East, Room 315, Toronto, Ontario M4T 1M8, phone (416) 922-0591.

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GLAD TIDINGS

FEBRUARY 1984

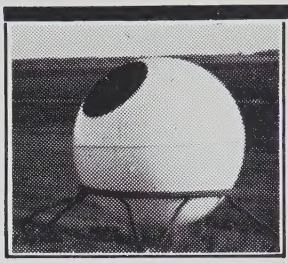
Volume 60 No. 2 **GLAD TIDINGS** February 1984

FEATURES

More Profiles of Malawian Women 5
by Clara Henderson
Africa Update 8
A "Talking Box" Ministry 10
by John Ovuoba
Autumn Convocation at Ewart College 13
In Memoriam — 14
Wilhelmina Bradley
Remember Windows? 17
Precious Moments 32
by Alice Goodall

REGULARS

Editorial 3
Dear Friends 15
Books 18
Celebrate Youth 21
Films/Resources 22
News 22
Highlights 24
Income Tax Reminder 30
Where our Dollars Go 31
In Remembrance 31

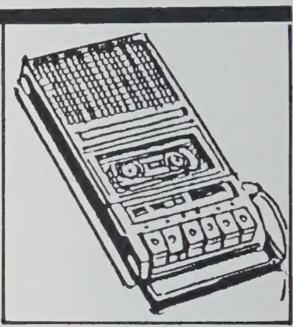


Where can you put your trash into Orbit?

3

An Incredible Evangelistic Tool

10



Presbyterians Making Publishing History Again

20

CREDITS

Cover by W.N. Stevenson

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Written in Love

Trivial pursuit? Hardly!

What man in Winnipeg has a license plate with the letters WMS on it? Where in Canada is there a real *desert?* When *is a cat named "Kat?" What is "Touchdown?" Where can you put your trash into "Orbit"?*

In this age of trivial pursuit - a game that is stretching the minds of North American game freaks (myself included!) - I am collecting my own interesting facts and figures. On one short week in October that took me from Toronto to Winnipeg, Kenora, Thunder Bay and many places in between, I learned a lot about Presbyterian church history, isolation, dedication and even potatoes.

Did you know that Carberry, Manitoba is the home of Camation Instant Potatoes? That MacDonald's buys potatoes in Carberry except when the crop is poor and the potatoes aren't big enough for their long French fries? That a Presbyterian breeds 'giant' rabbits just outside of Carberry and that a little further out there is a *real* desert complete with sand dunes and warnings about being sure to carry water and not stray off the well-marked trail?

The Presbyterian manse at Carberry was my first stopover after a night and a day in Winnipeg with Lorna Cameron, the Area Educational Consultant, who had planned my itinerary down to the last second. She not only welcomed me at the airport but directed and guided me through the next eight days of meetings, workshops, visits and socializing! Linda Berdan, the minister at Carberry, passed up her usual 7 a.m. jog to take me on an hour's trip through the desert.

Everywhere I went, from a CGIT interdenominational planning meeting in Winnipeg to a Presbyterial Event in Thunder Bay, I felt the warmth of The Presbyterian Church in action. I chatted with Elisabeth Nitsch and Stewart Folster at Anishinabe and saw the Christian concern and caring that enveloped the children who came to the centre. I stood in the backyard at Flora House and watched as Warren Whittaker and Colleen Gillanders romped with their charges in the autumn leaves. With Lorna I took the Sunday service in Kenora, and afterwards among the welcomes and thank you's a woman pressed a recipe for 'quick buns' into my hand.

I saw how the native people were welcomed to the Kenora Fellowship Centre - how they moved about and chatted amongst themselves and the staff in that comfortable way of feeling "at home." I walked through the newly-renovated Clarissa Manor next door, where a black cat is named 'Kat' and where more than bright colours and cosy furniture make a shelter for alcoholic women. I spoke to a group in Neepawa where the interest and enthusiasm for the Glad Tidings more than compensated for the small numbers in attendance. It is the people who make the programs. It was the people in Thunder Bay who arranged advance publicity in the local newspaper that drew persons from other denominations to a writing workshop I gave in First Church.

I discovered that "Touchdown" is not what the Toronto Argonauts scored in the Grey Cup game last November, nor is it that Nordair flight I travelled on that "touched down" in several cities en route to Winnipeg. "Touchdown" is a haven in the woods just outside Kenora. It is the fulfillment of one woman's dream to build a place of worship in a natural setting where God seems so much closer. It is Kay Blake's memorial to her late husband and his son, and a monument to God.

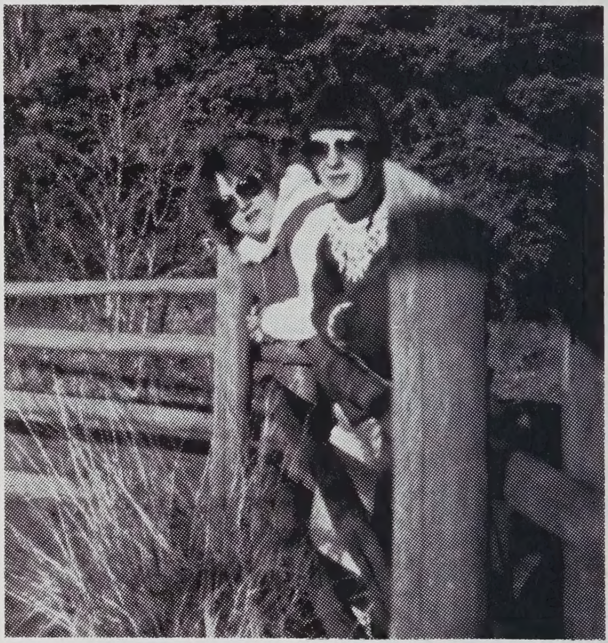
There were moments that sent thrills down my spine, like standing in St. Paul's United Church, in what was formerly Port Arthur, imagining that historic moment in 1923 when the 49th General Assembly voted on Union. I walked among the century old stones in the graveyard outside Kildonan Church, the first Presbyterian Church in the west, completed in 1854 under the direction of the Rev. John Black. I stood at mile 3,339 on the Terry Fox Highway, such a recent landmark in Canadian history, and thought of the courage and vision of one young man.

And there was so much more, so many people and events that demonstrated a church that is alive and growing, mission that is happening right here in Canada and people - God's people - who are quietly ministering in their own congregations and towns, and in their own special ways.

A "Friendship Cake" is brewing on my kitchen counter. When I bake it this weekend, it will be thirty days since I returned home. Like that cake, which has already been shared among friends and which I will share with others, the WMS and the Church moves on. When I eat it, I will remember the many people who opened their doors to me, whose warm hospitality made me feel comfortable and welcome.

I never did catch up with the man with WMS on his license plate. Perhaps next trip! And if you drive west from Winnipeg to Carberry, you can put your trash into "Orbit". I'll let you figure that one out for yourself.

June



Above: Linda Berdan (left) and Lorna Cameron (right) waiting for the editor at the desert's edge.

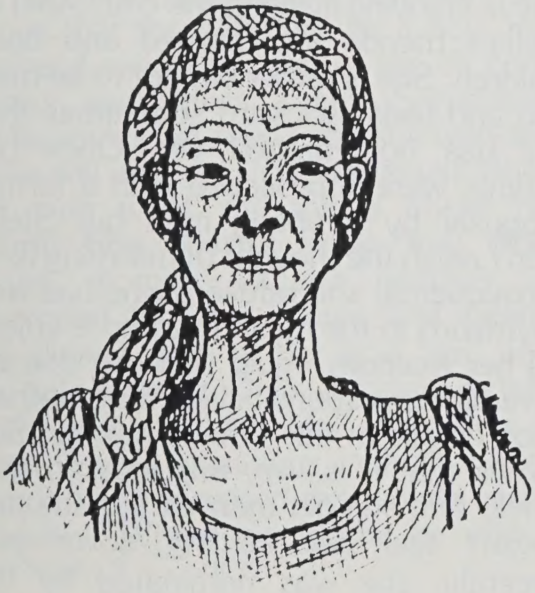
Below: Waiting for the editor to descend.

1983 - 1984 Mission Study **Central Africa**

More Profiles of Malawian Women

by Clara Henderson

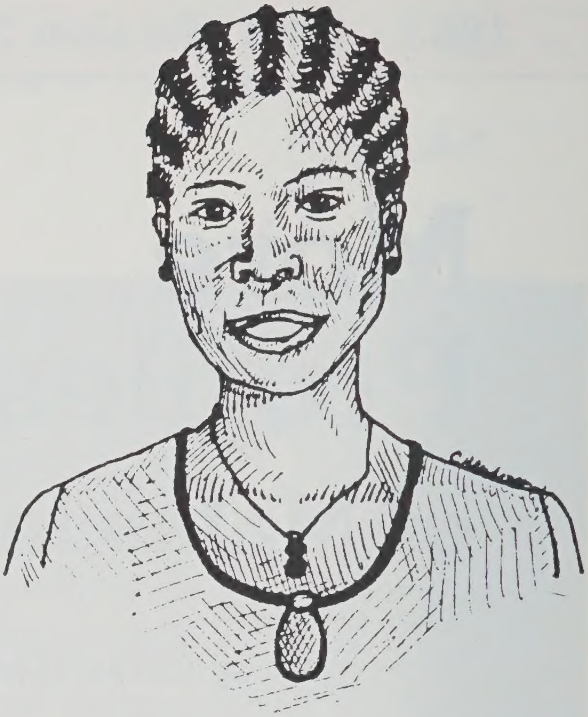
Agogo (term used for "grandmother") is 68 years old. She has worked very hard all of her life and is a "survivor." She lives with her daughter's family in a village in the southern part of Malawi. She bore 12 children but 3 died while they were infants. Now she is watching three generations of her family grow up. Because her husband died 10 years ago and her sister died four years ago, she is the last surviving family member of her generation. She has watched many changes transform her land and her people. There are many she likes and many she dislikes. She still helps with the cooking and looking after the children, but she is feeling too weak these days to carry firewood and water or to hoe in the garden.



Agogo never went to school and cannot read or write. She shakes her head and laughs when her grandchildren draw in the dust and show her how to spell "Agogo." The children like to sit with Agogo and listen to stories about kalulu (rabbit) and njovu (elephant) or kalulu and tambala (cock). She knows many stories and can spin them for hours if the occasion arises.

It was because of Agogo's great-granddaughter that she encountered one of the most memorable experiences of her life. Mercy, Agogo's grand-daughter, was ready to have her baby so Agogo walked with her to the hospital 8 miles from their village. Agogo went to stay with Mercy and to cook meals for her. After the baby was born, they began their long trek home. A stranger driving by, saw Mercy, Agogo and the baby and offered them a ride. Agogo had rarely seen a car before and had certainly never ridden in one. She climbed gingerly into the backseat. Suddenly she screeched and hid her head behind the driver's seat, afraid to lift it up again. She had seen a face that she knew to be her own in the rearview mirror of the car. She had never seen herself before and she was both attracted and repelled by the sight. This made Mercy and the stranger laugh but all the way home Agogo sat looking out the window.

Agogo has never travelled far from her village and has only heard of big cities like Blantyre. She was surprised when her grandson announced that he was going to Blantyre to try to find work as a gardener. Unlike many who travel to the city in search of work, her grandson was successful in his search and came back to the village full of many stories. He talked of the abundance of stores, cars and people and especially about the people that he worked for. He then proceeded to present to Agogo a small package wrapped in a piece of cloth. "A present from the city," he said. He explained that the people he is working for were throwing this away because it was broken so he asked if he could have it. Agogo couldn't imagine what this gift from the city could be. She opened the package and let out a squeal while everyone else began to laugh and slap each other's hands. Agogo just smiled broadly revealing her only two teeth, laughed and shook her head. It was a little piece of broken mirror.



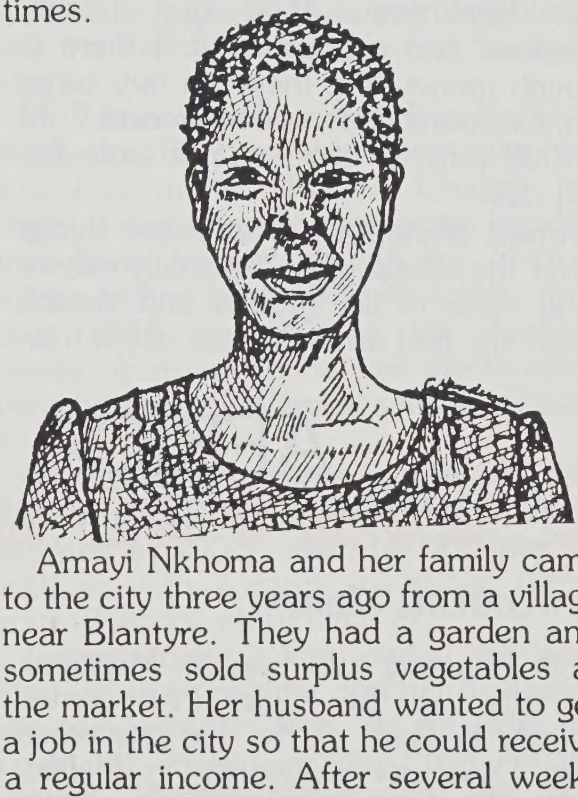
Stella Phiri (pea - ree) is 26 years old and is the second oldest in her family. She was brought up in the north of Malawi, went to secondary school there and then came to the south to attend the Polytechnical Institute. She has been working in a bank in Blantyre for two years and goes home once a year on her holiday to spend time with her family. She is enjoying living in the city. Most of Stella's friends are married and have children. She is rather old not to be married and feels awkward sometimes that she has not married yet. Once her parents were approached with a formal proposal by a young man but Stella didn't relish the thought of marrying him, consequently she refused. She has had boyfriends in the meantime and is enjoying her freedom - glad that she doesn't have all the responsibilities that motherhood entails at this time in her life. She knows that it is very important to her family that she get married but she just doesn't feel like settling down yet. Recently, she was nominated by the bank to be a contestant in the national beauty contest. She was honoured that the bank would choose her to represent them and now she is elevated somewhat in the eyes of her fellow employees. Sometimes she tires of the pressures her good looks present her with and occasionally she feels uncertain about whether people like her because she is pretty or because of her personality.

Stella lives with her cousin about 3 miles from the bank. Although the house is small, the bank pays a portion of her rent and she has electricity and a flush toilet. Next year two of her cousins will be coming to live with them as they will both be attending secondary school in the city and will require accommodation.

Stella catches a bus every morning at 6:30 a.m. and returns home around 5:30 p.m. Sometimes she is able to catch a mini-bus which isn't as crowded but is more expensive and quicker.

On Saturdays Stella occasionally visits with one of the other women who works in the bank. They have become good friends and enjoy visiting on the konde (porch) while eating pumpkin or corn on the cob. Stella's friend is expecting her first baby and is excited. She hopes that the baby will be a boy. Her husband works for one of the oil companies and drives a car. Sometimes Stella envies her friend and she wonders if she will ever get married herself. She's not sure what she thinks about her future. She doesn't know any older single women except widows or divorcees and she knows that people will always think of her as a "girl" until she gets married. Does she want to be a bank clerk all of her life? From time to time Stella questions whether she should have accepted that young man's proposal. Where would she be now if she had...?

Amayi (general term used for women) Nkhoma (nko -ma) is 36 years old. She is living in Blantyre with her husband and six children. Her husband works in the city of Blantyre for the Department of Works and spends his days cutting grass and looking after flowers and plants in various parts of the city. They live in a two-room house in a crowded section of the city. Their house is joined to houses on both sides and the walls are thin. Sometimes when the people next door have a party it is difficult to sleep because of the noise. They share a washroom and a kitchen with three other families and find it crowded at times.



Amayi Nkhoma and her family came to the city three years ago from a village near Blantyre. They had a garden and sometimes sold surplus vegetables at the market. Her husband wanted to get a job in the city so that he could receive a regular income. After several weeks when he had succeeded in securing a job and a place to live, he brought his family to settle in the city. They still maintain their garden in the village and Amayi and her daughters travel home sporadically to plant, weed and hoe.

Amayi Nkhoma rises very early in the morning and builds a fire to cook breakfast before her husband goes to work and her three oldest boys go to school. She makes phala (porridge) and ufa (corn flour) and sometimes they have tea to drink. The girls help sweep inside and outside of the house and then Amayi takes her daughters to help her gather firewood. They must also travel back and forth to the water pump several times a day to collect water for cooking and bathing. They are fortunate as they only live 3/4 of a mile from the pump. In the village they had to walk two miles to the pump and it was very hard work. Usually Amayi takes her daughters to the market so that they can buy some vegetables to eat with their nsima that day. Sometimes they buy beans, tomatoes and cabbage and if there is enough money left, they can buy some fish. Everyone goes to bed around 7:30 or 8:00 p.m. in order to rise early the next day.

Amayi Nkhoma misses many things about the village. She especially misses living close to her mother and sisters. When she first arrived in the city it took a long time to adjust to her neighbours. They are from different areas of Malawi and have a few different habits which took some getting used to.

However, there are also things that she thinks are good about the city. Here, her husband is making more money and now the boys are able to go to school; they are close to the hospital when someone gets sick or has malaria; and her husband can give her money to buy food so that they can have a little more variety. Sometimes he stays away from home for a long time but he always returns.

Amayi thinks she would like to try to make mandasi (man - da - see) (similar to deep-fried donuts) and sell them on the street so that the family could have a bit more money. Perhaps her husband will think it is a good idea. She will ask him as soon as he comes home. He would probably have to borrow some money to buy a bag of flour. Maybe he would let her keep some of the money so that she could buy a new cloth.

AFRICA UPDATE

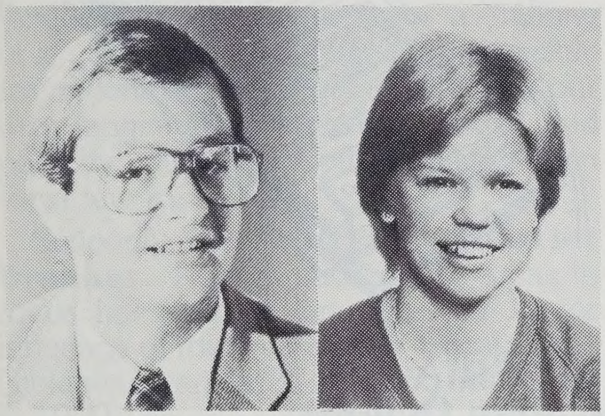
Dr. William & Mrs. Betsy Kennedy

Ekwendeni, Malawi:

Bill Kennedy was born in Montreal. He attended St. Giles Presbyterian Church in Baie d'Urfe. He graduated from Dalhousie University in Halifax with an Honours B.S.C. in Biochemistry in 1977 and then from McGill University in medicine in 1981. After completing a rotating internship at Dalhousie University he saw the need to utilize his medical knowledge among those who have a greater health need than ourselves in Canada.

Betsy was born in the Netherlands and speaks English and Dutch fluently. Between 1978/1983 she received her diploma in Theology/N.T. Greek at Prairie Bible Institute and went on to receive her B.A. in Sociology at McGill University. Betsy has a good knowledge about the Bible, and a knowledge of cultures through her studies in sociology and anthropology.

Bill is working in Livingstonia Synod, Church of Central Africa, Presbyterian, Ekwendeni, Northern Malawi as a general physician, which includes emergency and minor surgery, for 2 years. After this he intends doing a residency in Pediatrics, so his special skills in this area may be reapplied to the mission field as a pediatrician.



Betsy is teaching English, and Bible knowledge and doing some counselling at the Girl's Secondary School at Ekwendeni where approximately 700 pupils attend. The Kennedy's were married in the fall of 1983.

Arlene Randall

Nigeria:

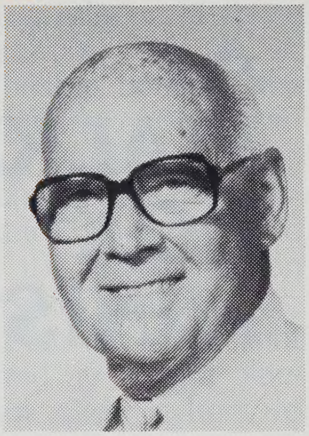
Arlene Randall, serving within the Presbyterian Church of Nigeria since 1978 is on furlough in Canada. As well as doing limited deputation, Arlene may be furthering her studies. She will be in Canada until late summer.

Richard Fee

Nigeria:

Richard Fee returned to Canada in September 1983 from his work with the Presbyterian Church of Nigeria. He is studying at Fuller Theological Seminary and will be returning to Nigeria in April 1984.

George Loom



Kenya:

Mr. George Loom, the first appointment made by the Board of World Mission to Kenya, left in September, 1983 to serve as a special Overseas Volunteer with the Presbyterian Church of Eastern Africa.

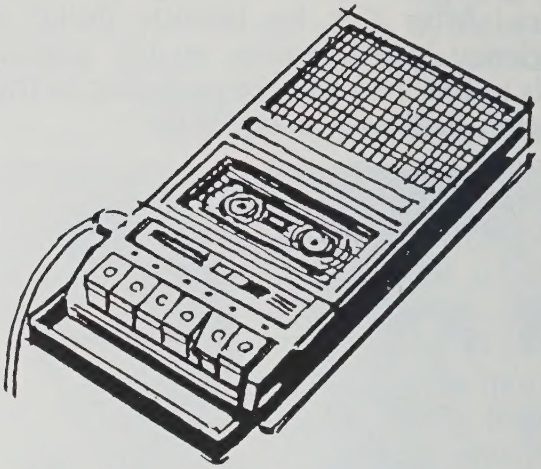
Mr. Loom was born in Friern Barnet, Middlesex, England. After obtaining his schooling at St. Peter's Church of England day school he joined an import firm. Later he served with the Metropolitan Police from 1939 to 1943, and from 1943 to 1948 in the Armed Forces, from which he was discharged with the rank of Warrant Officer, Class II.

Mr. Loom first came to Canada for three years following World War II, then returned in 1956, when he obtained a position with a large insurance firm, from which he retired in 1977.

George enjoys a very happy relationship with his daughter and her husband and two grandchildren. As an elder in Town of Mount Royal Presbyterian Church, Montreal Presbytery, he has been very active in assisting the Minister in all phases of church work.

In Kenya, he serves at Kikuyu Hospital, near Nairobi, setting up an insurance programme for porters and church workers, as well as working on the church archives, and in the task of evangelism.

A "TALKING BOX" MINISTRY



MEDIA EVANGELISM IN NIGERIA

by John Ovuoba

In a society where perhaps three out of every four persons are illiterate, one would be tempted to question the rationale behind starting a massive production of written scriptures - Bible translation into African languages, for example. After all, how many people could read it? A question like this becomes more relevant where the realities of life put a limitation to the number of people who will ever learn to read and write. Some major reasons for continuing illiteracy are: aging especially as it affects eyesight in a society where reading glasses are unheard of; lack of motivation to become literate in a society where oral tradition is still the chief means of learning; contempt for use of minority languages in an area where a particular language is not the trade-language; and literacy policies of the government which can be a hindrance.

In such a situation, Bible translation and literacy work may not be able to take the scriptures across to the people for whom it is meant. With this in mind, it becomes clear that the written scriptures - even the ones translated into various mother-tongues - have a limited audience. The question then arises: what is the most constant and cheapest way of providing scriptures to people who may not be able to read their own language? Here we have to think of the little tool called "cassette".

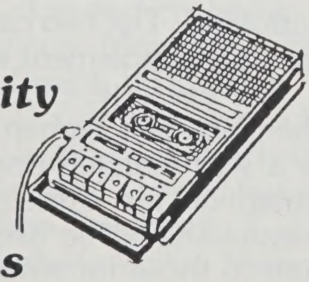
This article is based on experience with the cassette in the propagation of the gospel in the Ikwo/Izi/Ezaa areas of Anambra State of Nigeria. The *Cassette Ministry* began with some half dozen cassette players, a few tape recorders and a dozen master cassettes. Later it developed into a small but powerful ministry, reaching the souls of hundreds of people. The master cassettes contained simple salvation messages and Christian songs in the local languages. These programmes were written in Izi and translated into Ikwo, and to a very small degree, Ezaa as well. Copies were made and sent to the churches. They caused the church to grow numerically in many areas of the communities.

How did the cassette do this? It was a **curiosity generator.** In the early 70's the languages were being written for the first time when the New Testament was being translated into them. Apart from the surprise that the languages could be written, the cassettes added a new impetus to church growth when the languages were heard from a "talking box". Sheer curiosity made it impossible for anyone to see others listening to "our own language from a talking box", and pass by without stopping to listen even for a few minutes.

Secondly, the cassette was a **barrier breaker.** Though each of the areas in focus has its own language, the major language of the area is Igbo. Because the Bible was translated into Igbo in the early 1900's church services were usually in Igbo. Yet only very few persons understood properly what was being said. When the cassette came, it spoke to them not in Igbo and not in English, but in their own mother-tongue. The cassette identified with them thus removing the linguistic and social barrier that had existed between the people and those who bore the gospel to them. Its message was accepted as true and reliable.

The cassette broke religious barriers. Paganism is the "traditional religion" of the area and nearly all who are still pagans are illiterate. Christianity, on the other hand, became a religion of those who had gone to school. This further estranged the relationship between the two groups. Consequently any misconduct by the Christians was magnified by the pagans, so much so that the testimony of truly repentant believers would not be accepted by the unbelievers on the basis of the person's past records. The cassette bridged this gap. The slight loss of fidelity incurred by inferior playback quality did not allow others to recognize the voice on the cassette as the voice of the evangelist. The voice from the "talking box" has more authority than the speaker in person and is considered more authentic.

The voice from the cassette has more authority than the speaker in person and is considered more authentic.



The cassette also broke the barrier of personal prejudice. In a society where everybody knows the other person -often by name - there is not much one can hide about oneself. One's family background is known and any taint along the ancestral line — land disputes, interference in marriages, mental or physical disabilities in one's family line — affects one in the sense that one is judged by it. This caused a problem for the local evangelist. But the voice on the cassette was different from the speaker, and therefore carried no personal prejudice.

We can give fifty and more examples of how the cassette is a barrier breaker, but perhaps the most effective one is that it bridges the gap between the non-reader and the written scripture. It thus removes the excuse often made, "I cannot read." If a person cannot read, but can hear, he certainly cannot avoid hearing the message of the cassette in his own language.

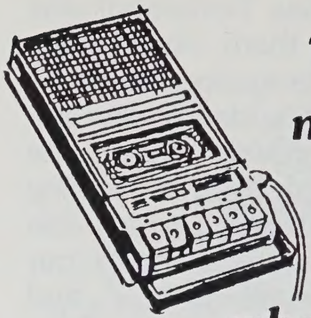
The cassette is a **brain trainer.** Christian programmes on the radio and TV come once a week or so at the station's convenience. But the cassette, as the owner's possession, is available for his hearing until every word on it is memorized. Because of this, the cassette ministry is a powerful means of spreading sound teaching. It is equally a powerful means of spreading false teaching. What has been read once or twice may be burned afterwards and forgotten. But what has been heard again and again will stick. It is of utmost importance that nothing should be put on cassette for public consumption which is not Biblically sound.

The **constant availability** of the cassette, needing just a little battery power, makes it an **economical** and most **handy** evangelist. Its' patience in repeating what it has said over and over again makes it a **reliable teacher** and further reduces the heavy cost of organizing large evangelistic outreach programs. Thus the cassette is the **cheapest** of all media evangelistic channels.

The result of the cassette work in the Ikwo/Izi/Ezaa areas has been very encouraging. In Izi where there was the strongest concentration of the work, many churches have come into existence purely as a result of the cassette ministry. In Ikwo, many many people also came to know the Lord through it. But it must be added very quickly here that the cassette ministry, like any other Christian endeavour, must have a follow-up plan once it has been started.

Reports from people who have attempted cassette work in other parts of West and Central Africa tend to be the same. Each situation, of course, differs, but one meeting point for each team is the fact that the cassette can get through where Christians and perhaps Christian films may not be able to do so.

In light of this we have to look at the cassette with new eyes. If we understand that there are some places in Africa where the Christian may not be able to stand and preach or show some films publicly, we will be better able to see the help of the cassette to the evangelist, the pastor, the missionary and the Bible teacher.



The cassette ministry is to a written scripture what a son is to an African marriage.

The cassette ministry is to a written scripture what a son is to an African marriage. A sonless African marriage is not a fortunate one - at least, that is the traditional view. A son is the strong link which bridges the gap between the couple and their community. The aim of the Bible translator is to make the word of God available to the local people in a language they can easily understand. But to simply translate the Bible and leave it there may not by itself necessarily "reach" the people. Other medias have to be used to really get the translation across to the people. And the cassette (oral scripture) is that vital link between the non-reader and the Bible (written scripture). The two cannot be separated, for they supplement each other.

The cassette, of course, cannot take the place of a human teacher - even if it is a well planned one. But it has great potential for Africa. Every available means should be used to get the scripture to those for whom it is meant. The use of each media at each stage must be accompanied by prayer because "unless the Lord builds the house, those who build it labour in vain" (Psalm 127:1). ■

AUTUMN CONVOCATION AT EWART COLLEGE

The Ewart College Autumn Convocation was held at the college on Sunday afternoon, November 6, 1983. Worship was conducted by the Reverend Donald Collier, Chairman of the Board of Ewart College. Under the direction of Mrs. Carol Kessler, B.F.A., the college choir provided special music.

Scholarships were presented by the principal, Reverend Irene Dickson. At the conclusion of the service, a buffet supper was held in the lounge.

The Autumn Convocation is a recognition of work completed in the academic term 1982-83. The following scholarships were awarded.

General Proficiency Scholarship (Graduate)
Jennie A. Thompson Memorial - Merle Wrightson
(This scholarship is made possible by a gift from the Women's Missionary Society W.D.)

General Proficiency Scholarship (Undergraduate)
The Emily and Francis Dickson Memorial - Lorna Litster
St. Andrew's Fort Erie Scholarship - Kathy Calderwood
The Ailsa Craig Scholarship - Christine Cassels
The Florence Gray Scholarship - Susan Taylor
The Christine Blakeman Award - Kimberley Calvert
Ewart College Scholarship - Leigh McDonald

Academic Scholarships were also awarded for achievement in specific subject areas.
The William and Ada Major Scholarship - Lorna Litster
The Reverend E. L. Garvin Scholarship - Christine Cassels
The Dr. John Stenhouse Memorial - Christine Cassels
The Knox Church Guelph Scholarship - Betty Kenn
The Evelyn B. and Donald B. Cram Scholarship - Dorothy Herbert
The Thomas and Magdelen Jebb Scholarship - Kathy Calderwood
The Isabel Ross Memorial - Lesley Bates
The Marjorie Hamilton Scholarship II - Christine Cassels
The Robert and Elizabeth McKay Memorial - Lesley Bates
Special Award (Hospital Visiting and Senior Citizens) - Christine Cassels

Nine students received a subscription to the magazine JED Share through the Jennie and Bell Hossack Memorial Scholarship for work in First Year Field Education. ●

In Memoriam

Wilhelmina Bradley

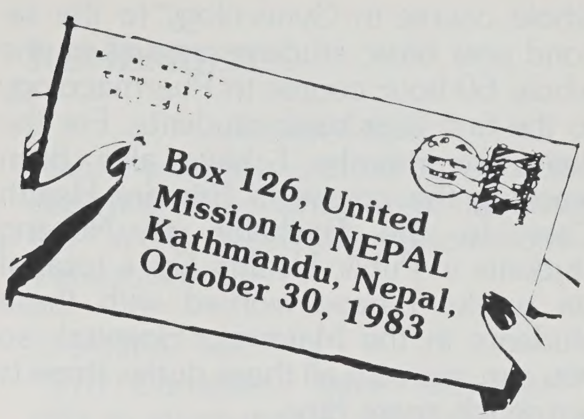
Wilhelmina Bradley, one of Christ's missionaries on earth, died on September 28 in her 92nd year. Mrs. Bradley had been an active member of St. James Evening Auxiliary, Winnipeg of which she was the founding leader, up until the time of her illness in June 1983. She and her family had been members of St. James Church, Winnipeg for many years, where she had also participated in the choir, taught in Sunday School and led CGIT groups.

Mrs. Bradley was born at Morden, Manitoba where she later took teacher training. She taught school in Winnipeg for eight years, specializing in music for high school students.

Mrs. Bradley was appointed Hospital Visitor for Winnipeg in May 1951, and served in that capacity until retiring in 1971. Prior to that she had been a dedicated worker for the Women's Missionary Society (W.D.), having served as President of both Synodical and Presbyterial. She was an Honorary Member of the Society and Honorary President of Manitoba and Northwestern Ontario Synodical.

Mrs. Bradley's life radiated her love for her Lord and His work in the Church. In her capacity as Hospital Visitor, she brought brightness, happiness and love to many.

Dear friends,



Dear Friends,

Last year's Christmas letter was written from my home town of Smiths Falls where I enjoyed two months of rest and recuperation after the strenuous year in Jerusalem. It was a rare treat to have Christmas with family and friends again after a lapse of about 11 years. Immediately after Christmas I bought a pair of beautiful Shih Tsu puppies. On January 6 I left home with my small kennel of three dogs for the long trip back from Ottawa to Delhi and Nepal.

On arrival home in Nepal, it took some time to get my apartment straightened up because it had been empty for two months. All 31 of my African violets were still alive after my absence of one year and two months. Not bad!! My old faithful servant (Rambahadur) was assigned to someone else.

By the end of January I started work in Mahabaudha campus which is also a University Campus the same as Shanta Bhawan was. So I am still in the teaching field but on the government side instead of Mission. I am seconded from U.M.N. so my relationship to the Board of World Mission and the U.M.N. is the same as previously. All that is different is the location of work. My first assignment was to teach the remainder of the Nutrition classes for that year and the course in Community Health Nursing. This involved supervising the students in the F.P. clinic and M.C.H. clinic. Immediately I got involved with the Depo Provera clinic and became interested in it since it is so popular here, yet not passed for use in the United States. It is the injectable contraceptive which is given every three months. This started me on the plan to do research on "depo." Along with my other work on days when I do not have classes to teach or clinical supervision, I have gone to two clinics in the city to find the data. I also went to two Mobile "Depo" camps away up in the hills not too far from the Chinese border. I have 1,168 patients in the study which will be the largest one done so far in Nepal.

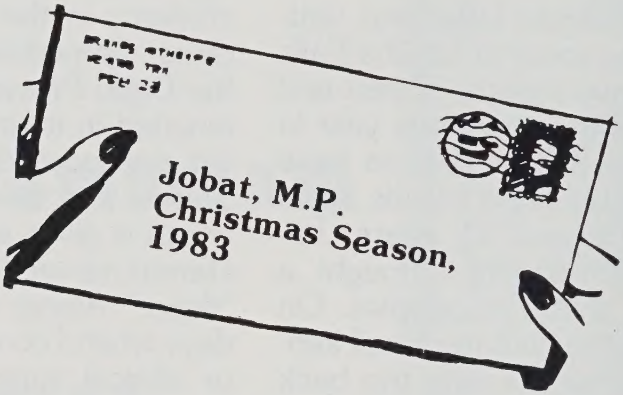
For the month of March I was out in the field with the final year basic students for their clinical experience in Public Health. This was an interesting and rewarding experience. We walked miles up and down the mountains telling people about immunizations. It was rewarding because many of the mothers had never heard about them before. I ate the Nepali food for the whole month. I came in from the village twice a week to check on my doggie family as I had no idea how my new helper would make out with them.

Since the beginning of the new semester, I have been teaching the whole course in Gynecology to the second year basic students as well as the whole 60-hour course in Pharmacology to the first year basic students. For the past two months I have also been teaching the course in Primary Health Care to the Bachelor of Nursing students in Public Health. For a total of six weeks I have worked with these students in the Maternity Hospital, so you can see with all these duties there is not much spare time.

My three doggies are still with me. Tara, who was with me in Israel and Canada, is now 11 years old and I just recently found out that she has Diabetes quite badly so I fear I may not have her much longer. The two puppies are as lively and lovely as ever...going to Obedience classes and are doing quite well in preparation for the Annual International Championship Dog Show.

Wishing you all the joy of the Christmas Season.

Sincerely.
Mary Nichol



For every mile between us a warm wish comes your way,
As we thank God for the blessing of His love on Christmas Day,
That our fellowship in His love will bring us joy, I pray.

In this 1983 Christmas Season there are many matters for thanksgiving: ...for physical health and strength to carry out the duties and responsibilities in His service not only in 1983 but for the nearly 32 1/2 years since coming to India; ...for co-workers in Amkhut Hostels, Amkhut School, the Christian Training programme and the Women's Fellowship for Christian Service in all the work, worship and witness we have planned and carried through together; ...for the innocence, inviting eagerness and impishness of the children and young people in hostels, schools, Vacation Bible Schools, Communicant Classes and just chatting;

... for the ministers in the Vindhya/Satpura area (Bhil Field) and in Bhopal Diocese of the Church of North India, and for others, men and women, in the Church here with whom I have experienced the joy of fellowship in Jesus Christ;

... for Canadian fellow-missionaries, as well as many from several other countries, and our sharing in times of Bible Study and meditation, of prayer, singing, conversation, games, good food and vacations;

... for the visits of Church friends from Canada, especially those from our Church Boards, and for the helpful understanding we have had from all;

1983 brought the Rev. G. Davis and Dr. and Mrs. C. Hay.

... for India - the comfort of hot season, the greenness of monsoon season, (sorry I can't really be thankful for cold season because I feel the cold myself and know that poor people suffer intense discomfort), the sheer natural beauty of Kashmir, Kerala and Goa, and especially for two weeks in Kashmir this year;

... for God's call to serve Him in ways He opened before me here, for His guidance, for His sustaining hand, for granting me to know fulfilment of most of two verses given to me by a veteran missionary in late 1944: Mark 10:29 and 30;

... for all of you who have been fellow-workers by means of your interest and study, your prayers, your financial support, your letters and cards, your patience in waiting for answers, and your love.

Now, as departure from India at the end of January and retirement are imminent, I look forward to meeting with friends in Canada and elsewhere, and the expectation of new experiences. Until I get a Post Office box number, just "Dinsmore, Sask., SOL OTO, Canada" will be sufficient address to reach me - and I trust we'll keep in touch.

Thanksgiving for Christmas celebrations in song and drama which I shall surely recall more than most activities in India. Emmanuel! Glory to God in the Highest!!!

Sincerely,
Agnes Hislop.

REMEMBER...

WINDOWS??

*fabric pictorials crafted by Canadians, depicting issues which were the basis of the WCC Assembly discussions in Vancouver '83?

THANKS TO...

*970 Canadians gave "windows" as gifts to international delegates. Already communication is taking place across the world from "receivers" to "givers": Thunder Bay has heard from Norway, Toronto has heard from Moscow!

SPIN OFF...

*since there is interest in making *WINDOWS* an ongoing project - women meeting together ecumenically, thinking theologically, creating and planning together:

— a slide show is being produced on the talented contributions,

— area meetings are being planned,

— "new" handcrafted gifts will be given to international visitors from the world Christian community as they visit Canadian Churches.

If you would like to participate, call or write:

"WINDOWS"
Ecumenical Forum,
11 Madison Avenue,
Toronto, Ontario M5R 2S2
(416) 924-9351

OR

"WINDOWS"
Women's Inter-Church Council,
77 Charles Street West,
Toronto, Ontario M5S 1K5
(416) 922-6177

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

THE ADVENTURERS

by Diane Forrest
Wood Lake Press
127 pages — Price $7.95

The Adventurers contains exciting stories of heroes and heroines who took part in the greatest adventure of all -they gave their lives to God. All readers, especially teenagers, will thrill to these accounts of faith and courage:

'The Madman of Assisi' who became St. Francis and more than anything else wanted to be like Jesus. Honoured as a patron saint and by members of the Order of the Franciscans who were the first missionaries to China.

'William Wilberforce', that talented politician who gave up all to vanquish slavery.

'Elizabeth Fry' whose efforts at reforming prisons made her famous at home and abroad.

'Mary Slessor', courageous young girl from Scotland, who became known as 'The Mother of all People' in that jungle land - 38 years a missionary in Africa.

'Eric Liddell' famous athlete - 'Traitor to his King and Country' were the headlines in the newspapers; yet his only crime was 'a refusal to run in an Olympic race held on Sunday'.

'Bob McClure', medical Missionary, working all over the world as a surgeon; his formula for life: 'Adventure equals risk plus a purpose'.

'Mother Teresa' - sixty cents in her pocket as she left the convent, and the belief that God had called her to serve the poorest of the poor.

'Harriet Tubman' who knew the meaning of slavery - working in the fields at the age of 12, escaping over the line, later serving as an army nurse - adventure plus!

'Father Damien' who went in his brother's stead and later found himself working with those afflicted with leprosy - an ordinary priest with a hasty temper labouring for 16 years until he too became afflicted.

'Dietrich Bonhoeffer' - an ordinary minister and a German patriot whose letters and poems written while in prison have inspired thousands of people over the years, for here indeed was a man who had the courage to be an Adventurer for his Lord and Master. This book will be an excellent addition to any library, home, school or church!

Doris Blaise

NOTE: *A Study Guide for Groups* by Mardi Tindal is also available for leaders of groups studying *The Adventurers*. It is intended for use with Sunday school groups and religion classes in schools but can also be used with adult groups. The guide includes ideas for worship in relation to the study as well as a variety of stimulating activities. The cost of the guide is $3.95.

GIFTS OF GRACE

by Mary R. Schramm
Augsburg Publishing House
128 pages — Price $6.50

Gifts of Grace is a reply to those who say, "I have no talent." The author, Mrs. Mary R. Schramm, says, "No one is un-gifted." In her writing and speaking at conferences, as well as sharing with her husband in the leadership of Holden Village, a Christian retreat centre in the Cascade Mountains of Washington, Mrs. Schramm has helped many to come to the realization that their everyday abilities are important.

"What's there to do?" The question is a familiar one, not only from children but also from adults. Many feel scattered and uneasy, incomplete and unfulfilled. Mrs. Schramm's book helps us to find the way for the creative person who lives in our house to emerge. With references from those who have helped her personally and from the Scriptures, she helps her readers to reach the point where the good news breaks about them. With his help they can become the people God created them to be.

Gifts cannot be ranked according to their worth. The old Shaker folk song reminds us that "Tis a gift to be simple," and this may be more than reaching out and touching someone. Discerning our gifts takes a community of people to support us, to confront us, and to give us space to grow; it also takes time alone. Recently I met a young woman who is engaged in "religious" work. She regularly goes on retreat, not for an hour or two but for several days, choosing a spot where she can be alone with her Creator, with His word, and with His work in nature. The results are evident in her living and her teaching among those to whom she returns.

One of the chapters in Mrs. Schramm's book is entitled, *The Spirit says 'Enjoy, Enjoy'* and the author tells of how her family came to use the phrase as a form of greeting and in other ways. Enjoyment of a task is a clue to identifying the gifts that were given to us. The things one *enjoys* doing are the avenues of service, whether it be visiting *with* people, renovating low-cost houses, sharing the skill of building model airplanes, creating wooden toys, or designing looms.

Gifts of Grace is a book one could give to a friend, to one who is searching for meaning in life, to one whose spirit needs renewal. It is also a book one could keep for personal help and refreshment, and for sharing with others in periods of worship. It would help each and all to understand how our particular gift is needed to help make God's people whole.

Isabella T. Hunter

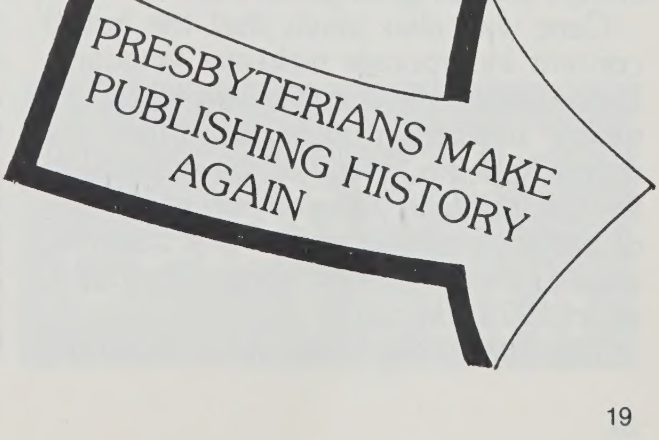
IN MY UPSTAIRS ROOM

by Mab Graff Hoover
Zondervan Publishing House
88 pages — Price $3.25

In My Upstairs Room records a sampling of daily prayer concerns for which the author has prayed over her lifetime and for which God has supplied the answers. No thought or problem is too trivial for her to bring before God's throne of grace. She shows that prayer can change lives.

Her writings serve to illuminate her own being and to help others see themselves. They express the religious faith that is a main source of her strength and offer guideposts of hope that anyone with faith can follow. A small book, ideal for gift giving.

Marjorie Douglas



PRESBYTERIANS MAKE PUBLISHING HISTORY AGAIN

CELEBRATE

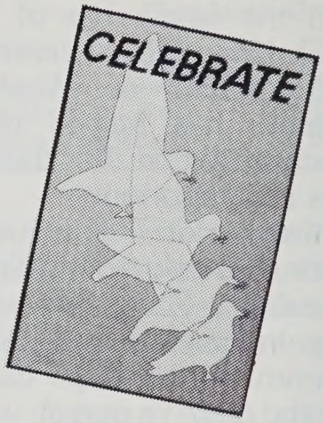
Published by Waterloo Music Co. Ltd.
$5.95

An exciting new songbook and musical resource entitled *Celebrate*, has just been launched. *Celebrate*, commissioned and created by the Presbyterian Church in Canada, marks the culmination of two and a half years of editorial and design work done by a committee of seven, convened by the Rev. Ted Creen. The committee met monthly in order to complete the difficult task of gathering, selecting, and arranging the best in current sacred writing.

Material chosen comes from as far away as France, Great Britain, and the Caribbean, and from as close to home as our own backyard. 45 of the 75 songs included in the book have been composed and/or authored by Canadians, many of whom are Canadian Presbyterians.

The songs in *Celebrate* reflect the multicultural nature of the country we live in and the continent we live on, as well as the range of celebrations occasioned by the church year. Complementing this variety is a range of musical styles and scale of difficulty in vocal arrangements for group singing. Though the book is intended for use in worship, some of the book's lively contents will undoubtedly follow its users to summer camps and singalongs as well.

Care was also taken that the lyrical content incorporate inclusive language. Lyrics were edited in the few instances where revision would not affect the rhyme scheme. Some of the material in the book reflects this concern as a result of previous editing while other material, such as the "Godspell" songs, copyrighted in 1971, do not.



The title of the book comes from the Lord's command to Moses as found in the King James Version of Leviticus 24: 32 to "celebrate the sabbath from even unto even," a command, both solemn and joyful, which is still resonant today. The dove which falls gracefully to rest on the front cover is Noah's dove, bearing the olive branch, signifying not only the discovery of dry land after the flood, but also the salvation of mankind — and today, the hope for peace.

In support of the book's release this year lively introductory workshop sessions took place at Presbyterian Congress, held this past May at the University of Toronto, at the Presbyterian Music Camp, held annually in August near Golden Lake, Ontario, and at Crieff Hills Community, The Presbyterian retreat centre near Guelph. A series of promotional singalong concerts is currently being offered to various centres across the country in conjunction with the book's release, and a promotional record album is also being made available as both a teaching device and a home entertainment.

Celebrate is available from the WMS Bookroom for $5.95 individual copies or *less 10% on group orders of 5 copies or more. Postage $.50 each, 5 or more $1.50.*

United Nations Declares 1985 - International Year of Youth

"...Some people may question whether there is a need for an International Youth Year at all, and even more, whether it is necessary to take it up as a special concern within the church. Isn't it just another expression of the 'fact' that young people will never consider their situation as satisfactory, that they always tend to complain and cling to their self-pity?

...I have seen and witnessed more than enough to contend that it is vitally important for the church to have a year of youth - giving itself a belated opportunity to focus on the role and task of young people in its life and work.

There are of course encouraging signs: churches where youth are actively involved and participating, accepted fully as part of the community. However, these are exceptions. The picture is far too often quite the opposite: that of young people being deeply frustrated and in despair because the church, i.e. church leadership, elders, pastors, are not serious in involving them as an equal, active part of the Christian community.

The commitment - sometimes taking bold forms - of youth leaders concerned with their task of reaching out to other young people and trying to speak a language which communicates, is often not understood by leaders who cling to rituals and ways of the past. New approaches are only perceived as threats....

How can a church which talks about its sacred mission of reaching out to more people with the good news, be credible when at the same time reacting against an expanding youth work, trying to contain it - simply because it becomes a threat to the power structure of the church?..."

(from: Ecumenical Press Service 16-22 October 1983).

We hope as plans for the year develop that congregations of the Presbyterian Church in Canada will arrange for a special celebration. Encourage your youth. Let them help in planning the events and join them in their celebrations.

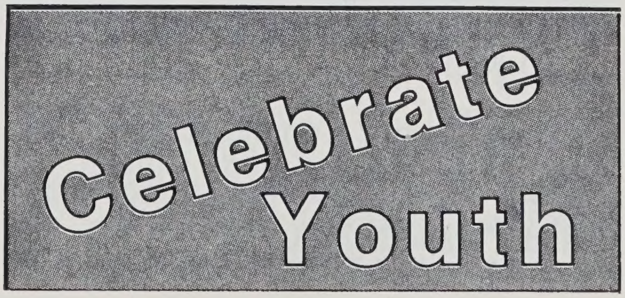
The theme for the year will be:- "Participation, Development, Peace."

In order to help young people focus on this theme the youth sub-unit of the World Council of Churches is sponsoring a poster - calendar contest. The deadline for entries will be July 1st, 1984.

Some things are already in the planning stage for CGIT because that organization will also be celebrating its 70th Anniversary. Some of their events will include jamborees, rallies, a National Camp. During that year the new programme for Senior girls will be launched.

One area has already written to the Post Office asking for recognition of CGIT and other Canadian youth organizations with special stamps. Your group could support this by writing a letter to the Postmaster General in Ottawa.

As you look forward and make your own plans, we hope you will share them with others across the country through this column. We will try to keep you informed but we need your help to do it.



FILMS/ RESOURCES

WCC 6th Assembly

The following resources from the WCC 6th Assembly in Vancouver are available from Communication Services:

RENTAL ONLY

35 MM SLIDES: 50 slides and guide - $4 plus postage/handling *or* AVRL membership plus postage/handling.

VIDEO TAPES: 3 60-minute tapes are available of the highlights on the following formats:
- (a) Tape 1: 3/4" U-matic: cleared for use on Cable TV
- (b) Tape 2: 1/2" VHS, for congregational use
- (c) Tape 3: 1/2" BETA II, for congregational use

— $7 plus postage/handling or AVRL membership plus postage/handling.

PURCHASE ONLY

AUDIO TAPES: 2 C-60 master cassette tapes...copies are available at a cost of $5 per tape or $9 for both tapes (postage paid).
- (a) Tape 1: "ASSEMBLY HIGHLIGHTS"
- (b) Tape 2: "MUSICAL HIGHLIGHTS"

Available from: Communication Services, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, Canada M3C 1J7
Phone (1-416) 441-1111 Ext. 166

NEWS

GLENGARRY ANNIVERSARY PROJECT AIDS STUDENT

The Rev. Florence Palmer, Kenora Fellowship Centre, presented a bursary of $50.00 to John Savoyard, a member of the Islington Band from the Whitedog Reserve, at his Level III Graduation. This money was part of the 100th Anniversary project from Glengarry Presbyterial — to assist a promising student in church leadership.

PNG PUBLICATIONS SUSPENDED

Word Publishing Company of Papua New Guinea has suspended two of its publications - Moresby Message and New Nation - because of the current depressed economic climate and effects of a fire which destroyed its printing centre in December 1982. Word directors come from the country's four major denominations - Roman Catholic, Lutheran, United, and Anglican. They said it is best to concentrate on strengthening their publications which continue - Wantok, Times of Papua New Guinea, and Niugini Nius. EPS

"TOUCHDOWN" - AN INVITATION TO WORSHIP IN THE WILDERNESS

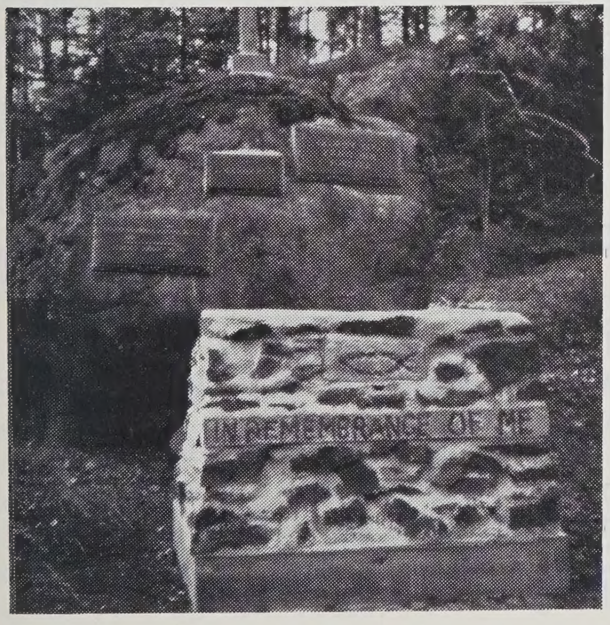
A hand-carved bird sits on a rough-hewn cross, part of a wilderness shrine located north of Highway 604 about eight kilometers northeast of Kenora, Ontario. The bird represents the Spirit of God, the Holy Ghost and Peace. Since the downy feathers of a bird are close to its body, "Touchdown" is an invitation to study the word of God and to draw near him in meditation and prayer.

Kay Blake, who started the project almost 25 years ago with her husband, has collected pebbles from historic places in Britain and Canada where martyrs once walked and arranged them on an altar.

A bronze plaque on a rock behind the altar is inscribed "Glorify God, enjoy Him forever."

"It's a beautiful place, a different place, where people can go to enjoy the presence of God in the wilderness," she said.

The shrine was dedicated on Sunday, October 23, 1983 by the Rev. Florence Palmer.



It is located at the rear of the Blake property.

Blake said her husband had first selected the site and done some of the work on it. It was left unfinished at the time of his death in 1975 and this past year a neighbour, Nick Zroback, completed the project.

The centre piece of the shrine is a large boulder to which three bronze plaques have been attached. An altar in front of the boulder contains a Bible and a scroll outlining the background of the shrine and the meaning of the various symbols at the shrine.

Mrs. Blake is active in the Kenora Presbyterian Church. For many years she worked with the Women's Missionary Society as a nurse at the Cecilia Jeffery School. Above (right) she chats with A.E.C. Lorna Cameron.

wms highlights

SYNODICAL NEWS

Quebec and Eastern Ontario

The executive of the Quebec and Eastern Ontario Synodical was warmly welcomed by St. Andrew's Church, Sherbrooke, Quebec for its fall meeting. The theme "Reflecting God's Image" was highlighted in the devotions.

Several Presbyterial spokeswomen shared creative ideas and special events of the past few months. A new manual prepared by a committee, outlining the duties of synodical officers, was distributed.

The Rev. Blake Walker, minister of St. Andrew's, spoke on nuclear disarmament, referring to General Assembly resolutions and Prime Minister Trudeau's "Open Letter to Canadians". The presentation and lively discussion produced many unspoken resolves to pray earnestly for peace and God's intervening hand in the present affairs of this world.

British Columbia

The Synodical of British Columbia met in Vancouver on November 3 and 4. Highlights of the meeting included a lengthy discussion on the purpose of the WMS; the 1983-84 Mission Study to which songs, crafts and a filmstrip were related; a panel presentation by Native Canadians; and skits on mission presented by each Presbyterial. The Bible Study was on "Growth" from Romans 12-15.

Alberta

The semi-annual meeting of the Alberta Synodical was held October 15 at St. John's Church, Medicine Hat, Alberta. The opening devotional by June Steven and Margaret Brooker was based on the theme "Autumn Grace."

Calgary-Macleod and Edmonton Presbyterials reported they have sent a shipment of school books to Diana Wadsworth in India. The offering from the meeting was sent to the Campership Fund for Camp Kannawin.

Area Educational Consultant Lois Snider explained the aims and purpose of Presbyterian World Service and Development. She also mentioned plans for the Women's Western Conference in 1986.

PRESBYTERIAL NEWS

Glengarry

1983 has been a year of Centennial Celebration for Glengarry Presbyterial. The Theme chosen for this special year was "Remembering - Renewing - and Rejoicing."

Mrs. Iva Bush, Presbyterial President, presided for three Anniversary Celebrations: Annual May Rally held at Knox Church, Moose Creek on May 25 when the guest speaker was Mrs. Priscilla

Anderson, a missionary home from Japan; the evening session featured a Pageant on the lives of missionaries from Glengarry Presbyterial and a play, "Home Missions vs. Foreign Missions" in 1893 costume; a Centennial Celebration held at St. Andrew's Church, Maxville on August 9 when Mrs. Eileen Parish, President of W.M.S. (W.D.), addressed the meeting. Several letters of congratulation were read and special plaques presented by representatives of the government. The final event was held on October 16 in St. John's Church, Cornwall when ministers, elders and congregations of Glengarry Presbytery joined with the members of Glengarry Presbyterial W.M.S. in a special Service of Thanksgiving and Holy Communion. The Rev. Murray Garvin, Secretary for Mission Education, Board of World Mission, spoke on "Racial Prejudice in South Africa." Eight women elders served the Communion. Cornwall Centennial Choir sang several selections.

All Auxiliaries participated in the Centennial Celebrations by making special banners and setting up Historical displays. They also contributed money to the special overseas and home missionary projects chosen by the Presbyterial Executive to commemorate this Anniversary year. The Overseas Project was "The Leprosy Mission" in Papua New Guinea and the Home Mission Project was for work among Canadian Indians.

As another Anniversary Project, Mrs. Ella Smith, Lancaster wrote a book entitled "100 Years of History" which is an updated history of Glengarry Presbyterial. These books have been sold throughout the Presbyterial. Mrs. Smith also wrote an Anniversary Hymn entitled "Through the Years."

Waterloo-Wellington

On November 7, one hundred fifty women gathered at Knox's Church, Galt, Cambridge for the Fall Rally of Waterloo-Wellington Presbyterial. All were welcomed by President Marg Griesbach. Greetings were brought by Helen Braes, Vera Richardson, President of Toronto-Kingston Synodical, and by the Rev. R.A. Jackson, minister of the Church.

Ruby Taylor conducted devotions and a duet "Whispering Hope" was sung by Helen Braes and Ruby McCall. Mrs. Shepherd and Mrs. Payne presented Frances Smith and Barbara Johnston with Life Membership certificates and pins. Joan Law reported on the "Retreat" held at Crieff.

The Rev. Gordon Timbers introduced Dr. Margaret Kennedy, retired missionary, who spoke on "Something Happened."

Eleanor Smith gave the courtesies and the Rev. Timbers closed with the benediction.

East Toronto

Mrs. Esther Powell, President of East Toronto Presbyterial, welcomed all those present to the Presbyterial Fall Rally at Thornhill Church on October 24. The worship service, prepared by the Thornhill WMS group, was led by Mrs. Dorothy Ruddell. The Thornhill 'Body & Soul Group' were the choir for the evening and sang "Fill My Cup, Lord." After the closing hymn of the worship service, each person turned to another, greeting them and said "The Peace of Christ Be With You."

Speaker for the evening, Margaret Stewart, started her talk by thanking the Presbyterial for the prayers, letters and support of her work with the Leprosy Mission in Papua New Guinea. She then showed her excellent slides about the cause of leprosy, the necessity of early treatment and how to look after oneself so that no deformity is caused. Miss Stewart said the people of Papua were poor by material standards but rich in love and sharing. The Rev. P. D. Ruddell, minister at Thornhill, gave the benediction.

Westminster

The Westminster Presbyterial held its annual Fall Rally at Whalley Church, B.C. The highlight of the Fall Rally is to hear the reports from the groups in the Fraser Valley. There were also short reports from many who had attended the World Council of Churches or had billeted someone for that event.

The 2nd Ladies Retreat was held again at Camp Douglas from Monday to Thursday. The program included Bible Study, singing, nature walks, crafts, swimming and time for fellowship. Many campers "played" several missionaries, all in appropriate dress, in a "Panorama of Missions."

Theme speaker was the Rev. J. McIntosh, on his way to Japan. He spoke, showed slides and answered questions on his work with Koreans in Japan.

Ottawa

At a full executive meeting on November 14 in St. Stephen's Church, Ottawa Presbyterial had Dr. and Mrs. Bernard Embree as special visitors. The Embrees have recently returned from Singapore.

Dr. Embree was introduced by Mary MacKenzie, a member of Council Executive. He told of his work as a Regional Professor with the Association for Theological Education in South East Asia. He has prepared and taught an intensive course in New Testament Greek to theological students in their own language. He showed beautiful slides of the area in which he worked - Hong Kong, Philippines, the islands of Indonesia, and Burma. It was most interesting to see the architectural style of the native churches, reflecting the local way of life.

Mrs. Embree has worked as Circulation Manager of the East Asia Journal of Theology, published in Singapore.

The Embrees were thanked by the President of Ottawa Presbyterial, Jean McKibbin.

Brandon

The Annual Fall Rally of Brandon Presbyterial was held in Zion Church, Wellwood, Manitoba on October 13. The Theme was "Jesus Christ, The Life of the World." Neepawa group conducted the devotions. Mrs. Irving, President, welcomed all.

Camp report on "Clowning Around," held at Clear Lake in June, was given by Lorna Cameron, A.E.C., and Council Report given by Mrs. Eleanor Irving.

After lunch, slides were shown of the camp. Everyone then joined in Aerobic Dancing conducted by Mrs. Jean Thomson. Mary Harper led in a sing song with Mrs. Sophia Hamilton at the piano.

Guest speaker, Stewart Folster from Winnipeg, was introduced by Mrs. Jenny Graham. He spoke of his work at the Anishinabe Fellowship Centre. Mrs. Helen Leishman thanked Mr. Folster.

Closing devotions were taken by Mrs. Watt of St. Andrew's, Brandon.

LOCAL GROUP EVENTS

100th Anniversary - Carluke, Ontario

The 100th Anniversary of the founding of the WMS in St. Pauls Church, Carluke was celebrated with a Centennial Tea on October 13 at the Church.

Mrs. Jean Smyth, President and Miss

Grace Calder welcomed the many guests from other auxiliaries in the Presbyterial. The Rev. Donald Sinclair offered prayers of Thanksgiving and supplication.

Greetings were presented on behalf of the Hamilton Presbyterial Executive by Mrs. Helen Billiald. Mrs. Sinclair cut the birthday cake.

Further Centennial celebrations were held on Sunday, November 6 with the WMS in charge of the regular service of worship. Eileen Parish, President of the WMS (W.D.), was guest speaker.

75th Anniversary - Ridgetown, Ontario

The Evening Auxiliary of Mt. Zion Church celebrated their 75th birthday on October 12.

Greeting the guests were Mrs. Kathryn Neil, honorary president and Mrs. Marie Steel, president.

The Rev. Neil brought greetings from the session and congregation. Mrs. Alice Brown of Windsor brought greetings from Chatham Presbyterial. Chairperson for the evening was Mrs. Muriel Burns.

Mrs. Faith Wood read the early history of the auxiliary as written by Mrs. Marjorie Dell. Soloist John Burns sang “Bless This House” and “God Will Take Care of You” accompanied by Stan Betts at the organ.

Marilyn Kearney humorously introduced the speaker Fern Simpson. Her topic was “God’s Love Through The Years.”

Musical selections by Ann Green and Kristina Kearney were enjoyed.

The memorial service was given by Grace Guyitt and Betty Yule.

Following the service, Mrs. Steel presented honorary life memberships to Mrs. Audrey Powell and Mrs. Grace Guyitt.

50th Anniversary - Leamington, Ontario

On November 8, the Isabel McConnell Auxiliary of Knox Church celebrated their 50th Anniversary with a luncheon, at which former members and Presbyterial representatives were present. A beautiful Anniversary cake in the shape of a book was cut by Mrs. Marie Faber, a senior member of long standing. Mrs. Barbara Chappell shared her trip to Portugal and Mrs. Annabelle Grant read portions of her daughter Miriam’s letters from Lesotho, South Africa. A Historical Sketch of the 50 years was presented by Mrs. Marguerite Irwin, one of the original members.

50th Anniversary Celebrated at Riverdale Church, Toronto

On Sunday morning, October 30, the Agnes Johnston Auxiliary of Riverdale Church, Toronto held their 50th Anniversary celebration in conjunction with the morning Service of Worship at eleven o’clock. The Rev. Abraham Berinyuu of Ghana, West Africa was the guest speaker. Solos by Mrs. Phyllis Hutton and the Rev. James S. Roe, minister of Riverdale were much enjoyed. During a Coffee Hour, greetings were received and an Anniversary cake was cut by Mrs. John Newstead, elder daughter of the late Mrs. John Booth who reorganized this Auxiliary in 1933.

50th Anniversary - Durham, Ontario

The Irene Stringer Evening Auxiliary of Durham Church celebrated its 50th Anniversary on October 15. Mrs. Nathan Grierson, president, presided over the event which had as its theme: *Living Christianity*. Mrs. Huber Alles was in charge of devotions. Candles were lit by seven members representing kindness, faithfulness, pity, resistance, trust, obedience, forgiveness, from the main candle "Christianity."

Mrs. Irene Stringer was prevented from coming by a health problem.

Guest speaker, Mrs. Hugh Nugent from Ripley, spoke on the text - Luke 5: 4,5.

One charter member, Mrs. Jessie Darling, came from Ancaster for the occasion.

The anniversary cake made by the president, was cut by Miss Janet McDonald, the only charter member who is still in the auxiliary.

40th Anniversary - Strathroy, Ontario

A luncheon was held on October 15 by the Mary and Martha Society of St. Andrews, Strathroy to celebrate its 40th Anniversary. Guests were welcomed by the president, Mrs. Margaret Smith, and Mrs. Jannette Jamieson. Letters were read from former members unable to attend, and greetings brought from Sarnia Presbyterial and from the Session of St. Andrews by Harry Posliff.

The Historical Sketch was prepared and presented by Mrs. Donelda Gordon. A brief outline of the Biblical "Mary and Martha" was presented and a solo by Mrs. Marie Smith followed. Guest speaker Miss Catherine Watson was introduced by Mrs. Jamieson. Miss Watson is a former member of St. Andrews and a retired Deaconess. She spoke of her work in Vancouver and Montreal.

The beautiful anniversary cake was cut by Mrs. Maxine Emmons, a founding member.

Trinity Church, Mission Weekend

"Peoples of the Pacific Islands" was the theme for a *Focus on Mission* weekend held at Trinity Presbyterian Church, Willowdale. The guest both days was Margaret Stewart.

On the Saturday afternoon about 60 children and young people had the opportunity of meeting Margaret and learning through fun, food, crafts and songs, about the people of Fiji, Papua New Guinea, Western Samoa and Tonga.

On Sunday morning, Margaret spoke to the congregation, at 9:30 and 11:00, about her work at the Leprosy Mission in Papua New Guinea. A reception followed the services and displays were on view of some of the crafts and projects made by the children.

80th Anniversary - Cromarty, Ontario

The Cromarty afternoon group celebrated its 80th Anniversary on November 3 with 72 friends and some former members in attendance.

Guest speaker was Mrs. Ruth Francis who, with her husband the Rev. M. Francis and their three daughters, spent a year in New Zealand on an exchange ministry.

The Cromarty WMS has seven active members (all are Life members) and three Honorary Life members.

Have you made your
POSTER
yet on what the
WMS MEANS
to you or your group?
(Suggested size: 14" x 22"
approximately)

Deadline for mailing:
May 1, 1984
(In time to be shared
at Council '84)

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THE PRESBYTERIAN CHURCH IN CANADA

1985

CALENDAR CONTEST

REMINDER
Closing Date For
Submission Of Artwork Is

MARCH 1st, 1984

For Contest Rules and Entry Blank
Please Write To:

1985 Calendar Contest
Attn: Miss Carole Halsey
Board of World Mission
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario M3C 1J7

Thanks to the Glad Tidings' Secretaries and contact people for sending in renewal lists and many new subscribers' names in good time. We hope that all the lists will be in soon i.e. (by the end of 1983) as it is costly to send reminders.

PRESIDENTS and TREASURERS IMPORTANT!

Information you need to know in order to issue Tax Receipts.

Any group issuing receipts for income tax purposes must register with Revenue Canada Taxation and receive from that office a registration number. This registration must be renewed each year *within three months of the end of the fiscal year of the group.*

The procedure for registering is as follows:

Initial Registration (for new groups)
Complete form T2050 (white) and file with Revenue Canada Taxation.

Renewal of Registration (for groups who have a registration number)
Complete the following two forms and *file both* with Revenue Canada Taxation.

Public Information Return T3010 (blue)
Annual Information Return T2052 (yellow)

These forms normally will be sent to you by Revenue Canada annually. If you do not receive them or if you require further information contact:

Revenue Canada, Registration Division
Charitable and Non-Profit Organizations Section
400 Cumberland Street
Ottawa, Ontario
K1A 0X5

WARNING

(1) If a group fails to renew its registration it will lose the registration number and be required to register over again using the form T2050.
(2) If a group changes its name (i.e. W.M.S. Afternoon Auxiliary changes to W.M.S. Evening Auxiliary) it will be required to relinquish its registration number and apply as a new group using form T2050. Think carefully before taking such a step.

SUCH INCIDENTS CAN CAUSE DELAY AS WELL AS MUCH INCONVENIENCE AND FRUSTRATION.

Although these forms are forwarded to all registered charities as a convenience in reminding that returns are required and in providing the necessary forms, it is the charity's responsibility to ensure that its annual filing requirements are met, without demand or notice therefor.

Where our dollar $ go

by Marjorie Ross

Every year some of the money which WMS members contribute is sent by the Board of World Mission as grants to assist important projects around the world. Here are a few of the grants made in 1983:

1. $4,000 to a project at the highly respected Yonsei University in Seoul, Korea. (Yonsei is a Christian university founded many years ago by a Presbyterian missionary.) The grant is for a legal aid clinic established by the law faculty to give legal assistance to the poor.
2. $2,000 as a special grant to Ekwendeni Hospital in rural Malawi to assist in purchasing drugs. Dr. Bill Kennedy of Montreal is giving great service in this hospital.
3. $1,000 to assist the *Church News*, the official publication of our partner church in Lesotho, which is undergoing heavy persecution from the Lesotho government.
4. $6,700 towards the purchase of a Land Rover for our partner church in Cameroun. This is an urgent need since the church officers have great difficulty at present communicating with outlying congregations in a country with little public transportation and few telephones.
5. $3,000 towards a theological conference held by the valiant Protestant churches in Cuba who are attempting to determine what it means to be a Christian in their society.

Small sums of money, for very different purposes. All of them are given as signs of the Christian love and concern we feel for our brothers and sisters around the world.

In Remembrance

Mrs. Esther Laidlaw
St. Andrew's, Cobden, Ont.

Miss Annetta Colclough *
Dinsmore, Sask.

Mrs. Evelyn Elgier
St. Andrew's, Dresden, Ont.

Mrs. Marjorie Enright
Mrs. Florence Hall
Knox, Goderich, Ont.

Miss Ella Sinclair
Knox, Guelph, Ont.

Mrs. Mima Major
Innerkip, Ont.

Mrs. R. (Helen) Porter
St. Paul's, Kemptville, Ont.

Mrs. Donald Gillies, Sr.
Knox, Ripley, Ont.

Mrs. Mary C. Grant
Westminster, Smiths Falls, Ont.

Mrs. Jean Jennings
Coldstream, Toronto, Ont.

Mrs. F. Kirk
formerly Cook's, Toronto, Ont.

* Miss Colclough was the aunt of Agnes Hislop, Missionary in India.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

Precious Moments

It was a breathtaking winter morning. Hoar frost hung heavy on bushes and trees and tiny ice crystals filled the air with diamonds. The sun was rising to beautify even more of God's glorious handiwork upon my garden.

Wanting to share this moment of beauty with someone, I called my little friend Jenny, two and a half years old, to come and see "Mr. Sun" waking up. She stood within the circle of my arm and just looked. I wondered in my heart what she was thinking.

After a while, when the sun had risen to a big red ball I called Jenny to come again and see "Mr. Sun" now. As before, she stood and looked. Then with a surprised exclamation she said, "Auntie, somebody moved him." I really can't remember my reply but marvelled at the wonderful opportunities we are given as we grow older to teach these little ones. How priceless a child's simplicity and how true the words of the prophet Isaiah, "...and a little child shall lead them".

Oh dear God and Father of all, help us all to be worthy of children's trust, so that we can lead them gently to Jesus. Oh! precious moments.

Mrs. Alice Goodall
Parkview Church, Saskatoon

MARCH 1984

GLAD TIDINGS

Volume 60 No. 3 **GLAD TIDINGS** March 1984

FEATURES

Breaking down the wall 4
by Sidney Chang
Maps, Mission and Misconceptions 10
by William A. Dudde
Happiness is Sharing — 13
Adventure Playground
This is true - a litany 16
by Allan Boesak
Easter Worship Service 17
by Muriel Ledingham
Introducing Mission Study 1984-85 19
In Memoriam - 30
Mabel Bannerman

REGULARS

Editorial 3
Dear Friends 20
Celebrate Youth 22
Books 23
News 25
Highlights 28
Where our dollars go 31
In Remembrance 31

Out of Taiwan - a story of courage and perseverance

4

Introducing: a map that will revise your concepts

10

Happiness Is...
Adventure Playground

An exciting venture into sharing between government and church

13

CREDITS

Cover photo: W. Neville Stevenson
Taken at the opening of Adventure Playground, University Church showing Jim Ince of Dr. Bandoli's Travelling Goodtime Show.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

I know that my redeemer lives!

If ever I saw an expression of joy, it was in the greeting I used to receive from my old faithful dog Max, on my return home from a week's business trip. When Max stretched to his full height and leaped a few inches off the floor, he could reach my cheek. And reach my cheek, he did. If a dog could kiss, then that's what Max did as he touched his muzzle to my face. Like all dogs, he usually showed his joy by wagging his entire rear end as well as his long, full tail. And he was the only dog I've ever known who smiled when he couldn't contain his delight.

Joy is something I've seen in the face of a youngster at the sight of a bobbing balloon and in the eyes of a senior when a loved one phones. I have felt the joy of young lovers as they stroll, hands entwined, totally engrossed in each other. I have known joy many times in my life - including my own days as a young lover! The joy I felt at the birth of our two children is unforgetable; and then experiencing the landmarks along the way - that first tooth, first smile, first step and always the renewed joy of growing with them, each day, each year. There is also the very special joy I have of growing older with a beloved partner.

Lent may not seem like the most appropriate time to be speaking of joy. After all, it's a time of serious reflection, of sacrificial giving, a time when we recall our Lord's suffering. But if ever there was a period in history that culminated in the greatest joy, it is the time of Lent.

One cannot ponder Lent without thinking about Easter. At one of the most sorrowful times in my life, my heart surged with joy. During the funeral service for my father, that beautiful solo from Handel's *Messiah*, based on words from Job 19, was played, "I Know that my Redeemer Liveth." What comfort. What great joy!

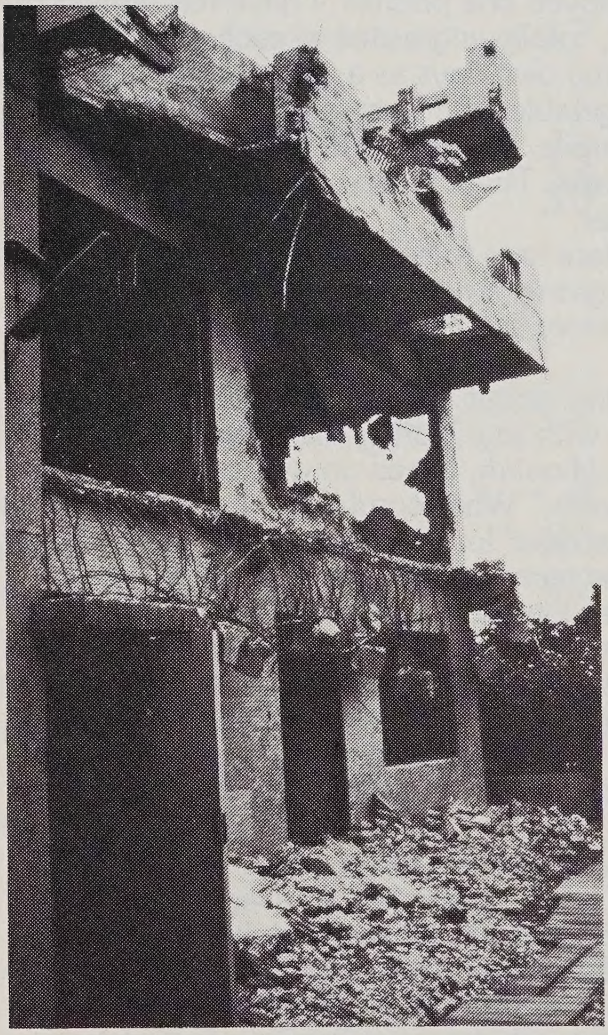
Presbyterians are often accused of being a 'dour' lot. Some complain that there is little *joy* in our church services. I suspect the same is true of many denominations. The Lord's business is serious business but seriousness is not the opposite of joy. Increasingly, a variety of musical instruments and even dance are being included in church services. Doesn't it say in Psalm 98 that we should make a joyful noise to the Lord? — break forth into joyous song, using the lyre, trumpets and the horn? There is even a Ministry of *Clowning*! I wonder if Jesus had something like that in mind when he suggested we need to become like children in order to enter the kingdom of heaven.

The Westminster Shorter Catechism says that a person's chief end is to glorify God and to enjoy him forever. We need not wait to enjoy him forever, we can begin here and now. Let us renew our joy in the Christian life, now at this time of Lent. Let us give thanks in joy for our lives and for the lives of others. Let us rejoice and reaffirm our faith as we pray and study. Let us celebrate Christ's life as we walk with him to the cross. It has been said that the deeper that sorrow carves into your being, the more joy you can contain. Let us share his cup for as we do our own cup will overflow with joy on Easter morning.

June

Sidney Chang, minister of First Presbyterian Church, Thunder Bay, writes of the courage and perseverance of Ruth Kao. In spite of tensions between government and church in Taiwan, for which her husband is still imprisoned, Mrs. Kao recently ran for a seat in the Legislative Yuan.

Breaking down the wall



Wilma Welsh, Board of Congregational Life, took the above photo on a visit to Taiwan last August, shortly after the Presbyterian church in Tainan had been ordered demolished by the government.

by Sidney Chang

Last December there was an election in Taiwan for the seats of the Legislative Yuan. Mrs. Ruth Kao, whose husband, the Rev. C.M. Kao, the General Secretary of the Presbyterian Church in Taiwan, is still serving his seven-year jail sentence, ran for office in this election. With 17 votes short, she failed to be elected. But the implications of her running in this election are more significant than her actual election would have been.

I think it would be helpful for you to know, briefly, about the Legislative Yuan, which should give you a general picture of the political ambiguity in Taiwan. The Legislative Yuan is a branch of the government ("Yuan" in Chinese means "court" or "college"). As the name says, it has the power to legislate law and oversee government spending, something similar to what the House of Commons does in the Canadian system. According to the Constitution, a general election is supposed to be called once every three years to elect the members of this Yuan. But most of the members (275 out of 373 to be exact) were elected in 1947 in Nanking, before Chiang Khai-shek's regime fled to Taiwan. After the application of the Martial Law in Taiwan in 1949, which is still in effect, Chiang declared that there would be no general election for the members of all the Yuans, which included the Legislative Yuan, the Control Yuan, which is in charge of the impeachment of government officers, and the National Assembly, which is in existence to elect the President and the Vice-President once every six years, until the "lost land" (meaning the mainland China) was restored. In the name of the Martial Law, Chiang Khai-shek said, "Let there be no election," and there was no election.

Chiang Khai-shek said, "Let there be no election", and there was no election.

I guess Chiang Khai-shek never thought that he would be "stranded" in Taiwan. While he maintained his "no-election" policy, those old members kept dying, even at a rate of 2-3 per month in recent years. When he first came to Taiwan, there were over 400 members in the Legislative Yuan. There were 275 left last November. Who knows what it is now? The government was forced to hold a partial election to make up for the number of the dead. The first such election was held in 1977, after Chiang's death in 1976.

There are (or "were" as of last November) 275 out of 373 members who were elected in 1947 and don't have to run for re-election until the government is back to mainland China. (Talk about a "secured job"!) So there are 98 seats to be filled. Among these 98 seats, the government reserves the right to appoint 69 of them. These appointments are to be made among overseas Chinese groups, pro-Chiang's regime groups, of course. Therefore, the real election held last December was to elect those 29 seats left. Even if all 29 seats were seized by the non-party candidates, they would still be a minority in the Legislative Yuan. (In Taiwan, under the present regime, an opposition party is not allowed. Those who do not run under the banner of Kuo-ming-tang, (KMT), are generally called "non-party candidates."

In Taiwan, under the present regime, an opposition party is not allowed.

You may wonder why one would even bother running in this sort of "farsical" election. My answer would be: when you are dealing with a regime of this nature, there really isn't too much choice. The government would be more than glad to see people "boycott" the election. It is one of the rare occasions when the general public can show the government their true feelings. It is also an occasion for people to hear the voices of opposition. This is why I said earlier that Mrs. Kao's running was more significant than her election.

"The images we should seek to have are the ones like Moses and Joseph, who suffered with their people."

When Mrs. Kao first talked about running for the election there were different opinions within the Presbyterian Church in Taiwan. The people opposed to her running thought that with Dr. Kao still in jail, Mrs. Kao and her family had suffered enough. They did not want to see her get involved directly. The people who supported her running felt that it was a Christian responsibility to become involved in politics, particularly in Taiwan where there was tension between the government and the Church. There was an incident in Tainan where one of the churches was torn down by the government (for details see The Presbyterian Record, December, 1983 — p. 43). They thought that if there had been someone, be it Mrs. Kao or someone else, to speak on behalf of the Church in the government, this kind of incident might have been avoided. It was

In her Christmas letter to 'all friends of the Board of World Mission,' Mrs. Kao wrote:

This year's Christmas letter is coming to you late because since the beginning of October until now I have been totally involved in campaigning for a seat in the Legislative Yuan, in partial elections, held December 3rd.

Many letters of encouragement have come. For these I am deeply grateful and want to acknowledge them now. It was evident, all during the campaign, how God works in manifold ways. Everywhere I went in my electoral district, huge crowds of people came to hear me and offered me their support.

Although in the end the voting results were turned against me, I had gained the confidence, support, and the affection of the people. Last Wednesday, when I visited Dr. Kao in prison, he said to me, "This has been very meaningful and valuable for you and the church." And therefore, together, we want to give thanks to God and to the many who helped me in this campaign and the many more who gave me their support through the ballot box. I want to share with you what I wrote to them:

> *As soon as the Legislative returns were announced, many people wept over the results. Their real concern for the future of their homeland and for democracy is deeply moving and appreciated. For the sake of these, from the beginning, this defeat does not discourage me. I am ready, in devotion and love, wisdom and humility, to glorify God and to continue to work for the well-being of the people. May God bless us to enlighten our people in this country.*

I can see how this campaign has broken down the wall separating church and society. Isn't that part of the mission of the church?

in such a spirit that Mrs. Kao seriously considered running.

She discussed the matter with her husband before coming to any decision. This took 4-5 weeks since she was allowed to visit him in jail only once a week for 30 minutes. During that period of time, both Dr. and Mrs. Kao prayed vigorously for God's guidance. She asked Dr. Kao if her involvement in the election would damage his image as a church leader. He said, "The images we should seek to have are the ones like Moses and Joseph, who suffered with their people." He told her, "Running for office is not a struggle for power. It is a bitter cup to drink. If you feel that this is God's calling, then accept this cup courageously." He also encouraged her, if she should decide to run, to be a peacemaker, opposing what is wrong and unjust, supporting and promoting what is right and God's justice.

> “Running for office is not a struggle for power. It is a bitter cup to drink.”

Right after declaring that she would run for office, the government, through newspapers and T.V., accused Mrs. Kao of being the "official" candidate for the Presbyterian Church in Taiwan (PCT), which created a very difficult situation for the Church. The PCT had to issue a statement to clarify the church's position in this matter, claiming that Mrs. Kao was a member of the Church but was running as an individual rather than as a church candidate. In the meantime, Mrs. Kao made a statement of the same nature. But the government ignored those statements and kept attacking the Church.

The actual voting took place on December 3, 1983. That evening as the votes were being counted, the T.V. showed that Mrs. Kao had had over 80,000 votes. Yet the newspapers the next day reported that she had only had around 70,000 votes and was not elected. Some newspapers reported that she had been short 500 votes, some said 400. Then the government's "official report" said that she had been short 21 votes. Two days later, they changed their "official" report and claimed that she had been short 17 votes. It was quite "dramatic," to say the least. This sort of "adjustment" did not happen to any Kuo-ming-tang candidates, however it did happen to other non-party candidates. Interesting!!

Besides Mrs. Kao, there were over 20 non-party candidates running for this election. Only 6 of them were elected. During their campaign, they issued a joint communique which contained 10 points of their common political opinions. When they were first disclosed, the government questioned six of the ten items and would not allow those candidates to talk about them. Then, after receiving so much protest, the government prohibited only the first point, which said, "The future of Taiwan must be decided by the residents of Taiwan." None of the candidates would give in to the "order." In their campaign speeches, many of them asked, "If our future is not decided by ourselves, who

> “The future of Taiwan must be decided by the residents of Taiwan.”

should decide it then?" "Do we really not have the right to talk about our future?" The government could not come up with any answer to these questions.

I mention this incident here because it is particularly meaningful for the Presbyterian Church in Taiwan. Many of you might remember that the PCT, under the leadership of Dr. Kao, issued three statements in 1971, 1973, and 1978 respectively. In those statements the Church urged the government in Taiwan and the superpowers to respect the God-given human rights of the people of Taiwan to decide their own future.

> What the Church has been doing is simply trying to fulfill her role as prophet of the time and conscience of the society.

During the years the Church has been under much pressure from the government over this and Dr. Kao, himself, has been imprisoned. Now the people in Taiwan are beginning to understand why the Church raised this unpopular topic for so long and tolerates so much persecution. For the first time in Taiwan, the matter of self-determination was mentioned publicly in a campaign. Even though the government tried to censor it, it did not work. The general public have come to realize that what the Church has been doing is simply trying to fulfill her role as the prophet of the time and the conscience of the society, it has spoken out for the welfare of the people in Taiwan.

May I take this opportunity to thank you for your support and prayers for Dr. and Mrs. Kao and the Church in Taiwan in the past. I would like to appeal for your continued support and prayer for them because they are still suffering.

The following observations on some aspects of Mrs. Kao's campaign come from a knowledgeable source in Taiwan.

A long time lag in announcing results occurred. Although the results from Tainan City were reported around 23:00, December 3, together with those from all other areas of the Island, the rest of Mrs. Kao's district: Tainan County and Chia-I, were not announced until about 1:30, December 4. The number of voters is not larger than in any of the other districts so the counting of ballots should not have required more time.

Punitive action against Mrs. Kao. From its inception, Mrs. Kao's campaign brought forth a strong and enthusiastic response from the people. Alarmed by her great popularity and the strong platform on which she campaigned, a series of meetings were held by representatives of the TGC and the KMT.

On November 21st, it was decided to block news about Mrs. Kao's campaign; to revive the Kaohsiung "Incident" in words and pictures for mass distribution and implicating Dr. C. M. Kao and Mrs. Kao in a smear campaign; and that Mrs. Kao should not win.

On November 27th, Mr. Chiang Yian-su, General Secretary of the KMT Central Committee, came to Tainan, giving directives to abort Mrs. Kao's campaign.

On November 29th, the KMT local party chiefs were told to do their part in eliminating Mrs. Kao from the race. A

Let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith.
Heb. 12:1 R.S.V.

decision was also reached on the number of ballots Mrs. Kao was to receive in Tainan City (35,000) and in Chia-I (6,000).

Strange turn of events. In the 1980 partial elections the voter turn-out was 67.7 percent (*China News,* 4.12.83). It was required to have 53,000 votes to be elected. In 1983, only 63.17 percent of the voters went to the polls. Yet 75,000 votes were required to be elected.

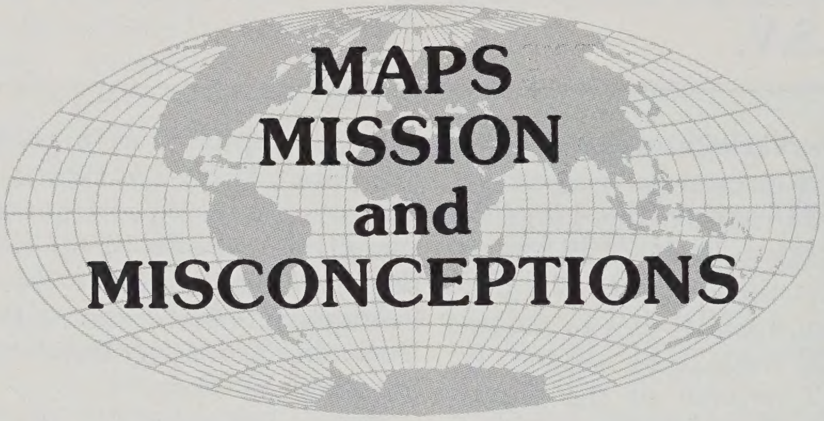
The 19-59 Discrepancy. Ballot station No. 64 reported 19 votes cast for candidate Ng Cheng-an. When the results were reported to the regional voting tabulation office at Tainan City Hall, the 19 votes were changed into 59, which gave Ng Cheng-an the necessary votes to defeat Mrs. Kao by 17 votes. A recount of the votes of station No. 64, requested by Mrs. Kao through her lawyer, took place at Tainan City Hall but ended with the same result as originally announced. The case is not yet closed as more evidence is being gathered for a new hearing. An eye-witness who saw the number 19 written on the posted tally sheet in balloting station 64 is ready to give public testimony. Other persons have also affirmed having seen the number.

Mrs. Kao "loses" 10,000 votes in Chia-I. An eye-witness affirms having seen, in another candidate's campaign office, balloting results collected from the voting stations, that gave Mrs. Kao more than 16,000 votes. This was confirmed the next day by a report in the *United Daily,* where the results from the voting stations for all twenty candidates were given. The total for Mrs. Kao, was given as 16,379. Moreover, newspaper reporters, watching the election results in the polling places, began to telephone Mrs. Kao's campaign headquarters in Tainan, in the evening of December 3rd, congratulating her on having gained victory.

But on December 5th, the *United Daily* printed a brief announcement to the effect that Mrs. Kao's total number of votes was 6,379 and not 16,379, as "erroneously" printed the day before.

The men with the golden plum flowers. According to a report by a member of a regional election committee (government appointed), "free-ballot(s)-casting agents," circulating at any balloting stations, upon identifying themselves with the badge of the golden plum flower, could request and cast as many ballots as desired for a given candidate. Needless to say these agents are KMT appointees.

How to buy ballots. The new election law, set up by the KMT, strictly prohibits the buying of votes. Yet, with the help of banks and financial corporations in Tainan City, the seven chiefs of the government-instituted administrative division of Tainan, mostly members of the KMT, subdivided again into 264 Lis (Wards), were able to buy votes city-wide. In several areas, heads of the Lis received a brown blazer and NT$2,000 (about $50.00 U.S.), along with cartons of "Long Life" cigarettes to be distributed to potential voters.



MAPS MISSION and MISCONCEPTIONS

by William A. Dudde

When was the last time you used a map in one of your church groups or classes? Have you purchased one to supplement the Mission Study on Central Africa? Maps are a neglected tool in Christian Education. Yet maps can be highly useful as teaching aids for learning experiences in areas such as overseas missions, world hunger, social justice, church history, and the study of current international issues.

How did Christianity expand in its early centuries, for example? The New Testament tells us the gospel was carried from Jerusalem, not just to nearby Judea and Samaria, but to the countries today called Syria, Lebanon, Turkey, Greece and Italy. It was also carried in other directions: to Ethiopia, Sudan, across northern Africa — and eastward across the Arabian peninsula, Iraq and Iran, to India. A map can help give meaning to this dimension of church history.

Suppose your church school has decided to contribute to a project such as the Summer Sharing Project. In what country is the project located? If it's in Japan or India, everyone can probably picture in their mind's eye just where that is. But what if it is in Thailand, Malaysia or Sumatra? They're all in the same continent, Asia, but can everyone visualize exactly where they are located, what is the shape of each country, and what are its neighbouring countries? You can use a map to find out.

Friendship Press currently offers interdenominational mission study resources on the countries in Central Africa. What nations does that include, and to which ones do The Presbyterian Church in Canada, The Board of World Mission or Presbyterian World Service and Development relate? A map will help locate these areas.

Perhaps your class/group is wrestling with a burning international issue centered in an area like southern Africa, Central America or the Middle East. How do the countries involved relate to each other geographically? What are the borders across which troops or planes may be crossing in times of military conflict? Your class/group will understand better if a map is used.

All flat maps contain distortions and unfortunately the maps we are accustomed to, contain certain distortions that have embedded themselves into our thinking. Looking at most wall maps would you believe that South America, for example, has twice the land area of Europe? Or that China is four times as large as Greenland? That India is three times as large as Scandinavia, and Africa is larger than the Soviet Union?

Our misconceptions about the relative size of these land masses derive from the fact that most of the flat maps we use (to differentiate from the globes) are based on what is known as the Mercator projection which was invented in 1569 by a mapmaker named Gerhard Kremer. His purpose was to provide a flat map by which 16th century European sailors could navigate. He accomplished this by showing every place in the world at its correct compass bearing from Europe. But this resulted in distorting the size of the different areas of the world.

For 16th century Europeans, Europe was the centre of the world, and this was the focal point of the Mercator projection. North Americans later put their continent in the centre. Whatever is in the centre of a Mercator projection gets not only positional prominence but minimal size distortion. As you move toward the edges, the distortion increases. As a result, false notions about the relative size of our part of the world and other parts have been perpetuated for centuries.

By having "our" parts of the world in or near the centre of the map, our awareness of distortions is minimized. But having Europe or North America in the middle of the map also means that the North-South distortion is especially great.

Notice how far below the middle of the map the Equator appears in most Mercator projection maps. That's what makes Greenland appear larger than China; Europe larger than South America; and the Soviet Union larger than Africa.

Different solutions have been tried for reducing the distortions in world maps. In any projection there will still be some distortions in shape, if not in size. A German historian named Arno Peters has produced a projection that has won wide acceptance. He tried to overcome some of the distortions by shape and placement of continents on the map. An outline drawing of his *North and South Map* accompanies this article.

Peter's North and South map, more than others, seeks to show all land areas in their true relative sizes. It also shows north-south and east-west directions as straight directions. And it eliminates the

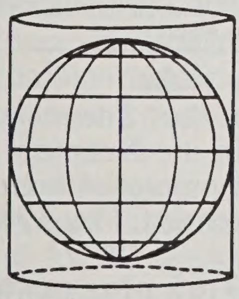


FIGURE 1
Wrapping a sheet of paper round a globe and transferring the information across to it horizontally gives a 'cylindrical projection.'

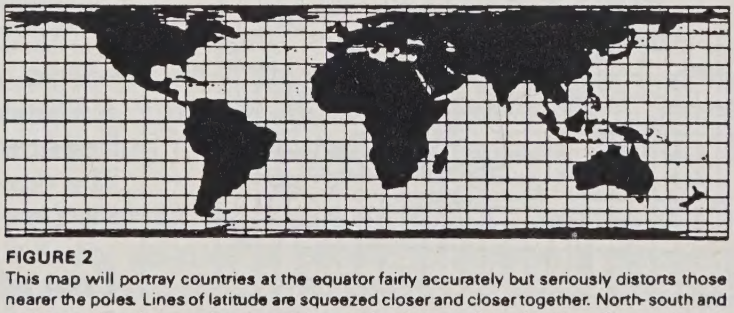


FIGURE 2
This map will portray countries at the equator fairly accurately but seriously distorts those nearer the poles. Lines of latitude are squeezed closer and closer together. North-south and east-west directions are 'true' on this map but intermediate directions like north-west cannot be plotted as straight lines.

old colouring schemes that depicted international systems — like the old European colonial empires — in the same colours.

The fundamental learning to be gained from use and study of the North and South Map is a new perspective on the world. The Peters projection should serve as a corrective for our tendency to downgrade the developing countries in the southern half of the world.

This map is an excellent resource to introduce a discussion about the distribution of the world's resources, its land mass, its population, its food, its minerals, etc. You can back it up with other materials such as slides or a filmstrip. You can display it alongside a Mercator map or other projections, to start a discussion about the messages that are subtly conveyed through maps.

Alternatively, you can use the map as the centrepiece of an exhibition on the proposed new economic order, distribution of wealth, world hunger, global missions, or international development assistance programs. You can surround it with a variety of other materials that enhance your North-South theme. Or you can emphasize interrelationships among peoples and nations.

A full-colour, wall-sized copy of the Peters projection is available from the WMS Bookroom. Order one now for your group, class or congregation.

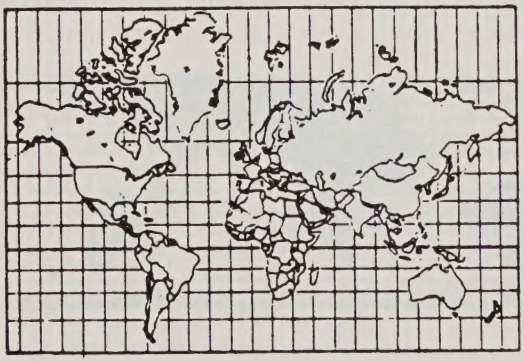


FIGURE 3
Mercator's projection moves the places on the map so that they fall under correct compass directions. But to achieve this the lines of latitude have to be moved further apart as you near the poles.

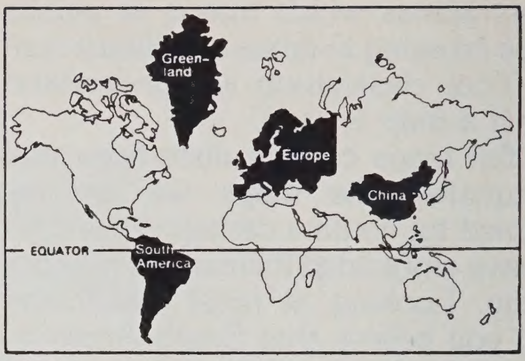


FIGURE 4
This makes areas near the poles relatively bigger. So Europe (9.7 million square kilometres) seems larger than South America (17.8 million square kilometres) and the—infinitely large—polar regions cannot be shown at all.

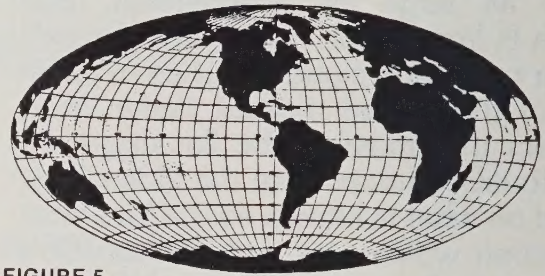


FIGURE 5
Subsequent attempts to show country sizes more accurately usually use rounded grid systems like Aitoffs. These, however, maximise the shape distortion at the edges.

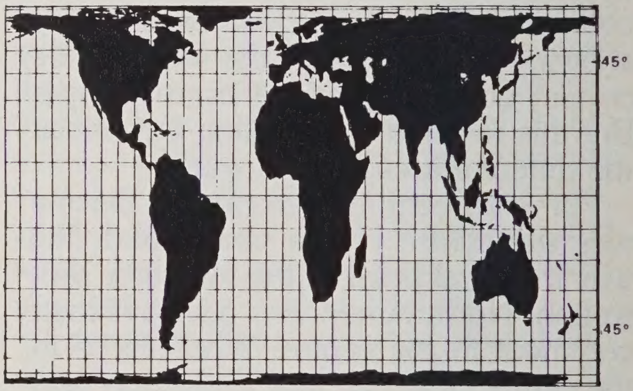
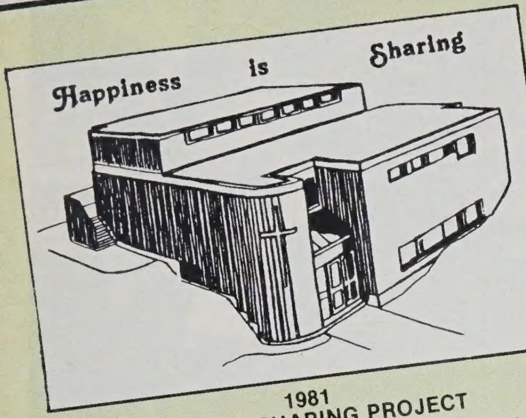


FIGURE 6
The Peters projection is faithful to both north-south and east-west directions and to the relative areas of countries. Shape distortion is evenly spread; in this case the shapes of countries along the 45 degree latitudes are shown more truly than those along the equator.

William A. Dudde is the
Associate Director for Interpretation,
Lutheran Church in America.
The drawings were reprinted from
the New Internationalist, May 1983.

Cost of Map $7.65 plus postage.

Happiness Is... Adventure Playground



1981
SUMMER SHARING PROJECT
FOR CAMPS, VACATION CHURCH SCHOOLS
AND OTHER SPECIAL SUMMER PROGRAMS

The dream: to turn a grassy, undeveloped area at the side of University Church, Downsview, Ontario into a children's playground in a neighbourhood with many ethnic groups and limited recreational facilities, especially for children.

Making the dream a reality:

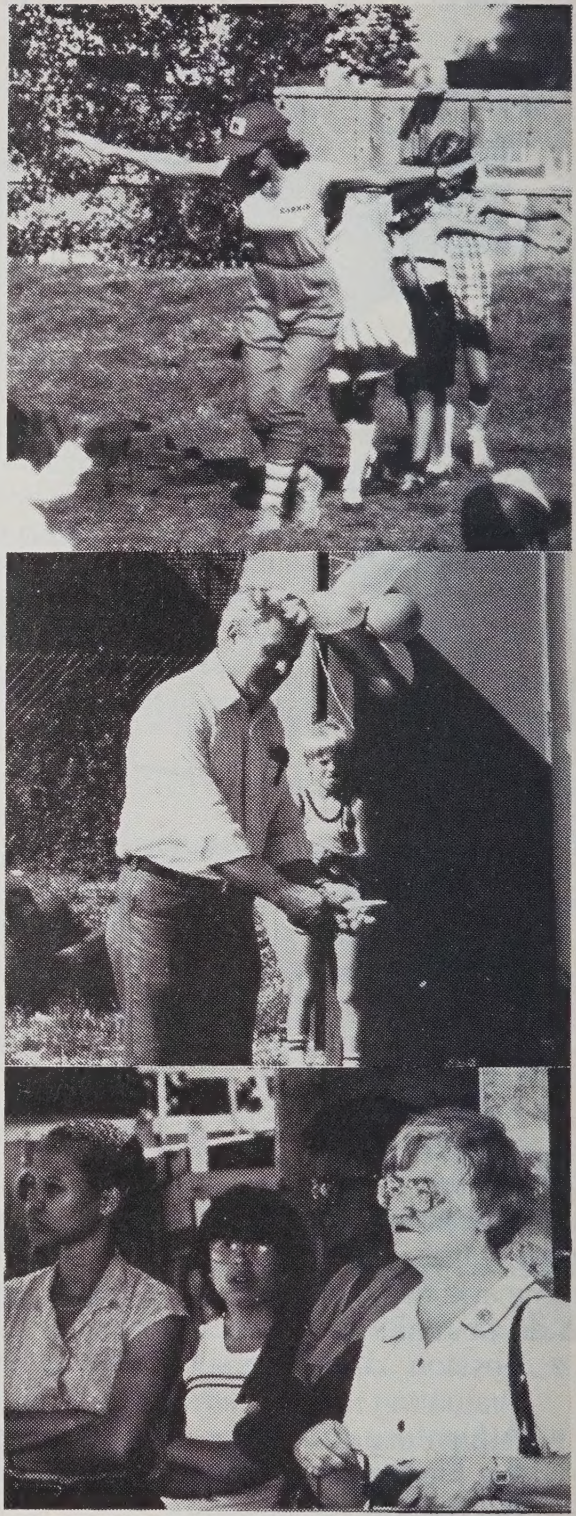
- During 1981-82, the children and youth of the Presbyterian Church in Canada, as a result of study and offerings given to the *Summer Sharing Project,* raised $3,000 to be used by a congregation involved in multicultural work. This was the Offering Project related to the year's Mission Study on *Pluralism.*
- University Church received the funds and began careful planning for an appropriate playground.
- Recreational Geography department of York University directed University Church to the *Adventure Playground* at Harbourfront, Toronto.

"Adventure Playground" is a concept of education that provides children with the unique opportunity of building and creating their own playground in a variety of ways within a confined area. Playleaders assist rather than direct. Children can come and use hammers, nails, saws, wood, paint, wheelbarrows, shovels and more, to do or make whatever they want.

- Session of University Church, after nearly two years of examining and evaluating models, agreed to develop such a playground on the church property.
- Adventure Educational Concept group, the umbrella organization overseeing the Harbourfront playground, applied to the Ontario Ministry of Tourism and Recreation for funding.
- Adventure Educational Concept group received $120,000 funding (COED grant) for 40 weeks: $110,000 for salaries of people to construct playground and for staff (unemployed people from the community to be used); $10,000 to pay for building materials; University's $3,000 to be used for tools and craft supplies.

The dream comes true:

- On September 11, 1983 the Playground was officially opened for children (ages 5-14) to come after school, on Saturdays and on school holidays during the school year. Classroom groups from local schools and daycare centres also use the Playground through the week. The Playground had already been open daily in July and August.
- Among those attending the official opening were elders and members of the congregation and local community; the Rev.'s Bill and Ellen Lemen; officials from the Adventure Educational Concept group; Lois Powrie, Secretary for Children and Teenage Work, Women's Missionary Society who was responsible for writing the Summer Sharing Project; Helen Tetley, responsible for Church Education, Board of Congregational Life; Ina Adamson, Dean of Ewart College, Toronto and some Ewart students.
- Doug Tucker, Chairperson of the Stewardship Committee and elder of University Church, who was involved with the concept from the beginning, cut the ribbon.
- Entertainment was provided by *Dr. Bandoli's Travelling Goodtime Show,* a unique, high-spirited theatre troupe of exuberant and fun characters. Their show, led by Jim Ince, abounded in light-hearted educational entertainment for all.
- The children then participated in a number of activities, making creative and enthusiastic use of the facilities and tools.

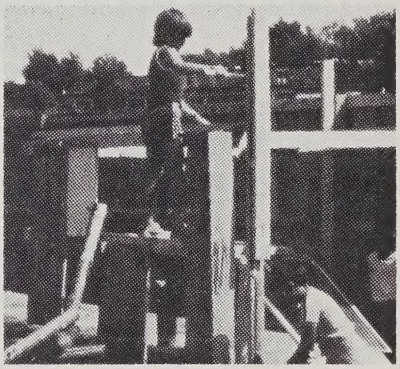


Top: Dr. Bandoli's troupe lead in fun and games.
Middle: Doug Tucker cuts the ribbon.
Bottom: Lois Powrie (right) and others observe ceremony.

Keeping the dream alive:

- After the initial 40-week period, University Church hopes to staff the playground, at least in part, with Christian playleaders from such suitable institutions as Ewart College. Permission has already been received to have a Ewart student for the summer of 1984, paid for by the Presbytery of West Toronto.
- Funding is presently being sought through government and church channels to continue the program. A committee of University Church continues to work with an Adventure Educational Concept committee on ongoing matters.
- At the present time, there are seven persons on the staff of Adventure Playground, all from the local community, except the co-ordinators Carole Houlihan and Carol Tisshaw.
- Neighbours, who have been both supportive and critical of the project, are becoming involved with future planning.
- University Church hopes the Playground will continue to serve the needs of the congregation and local community until some future date when the land might be needed for another purpose.
- It is also hoped that the government will continue to recognize the need for this kind of program facility and support it by building funds into their budget. This was a pilot project for the government and a unique example of cooperation between government and church.

Above: Carole Houlihan, Administrator, Adventure Educational Concept.
Below: Children at play
Photo: Lois Powrie



Hats off to Adventure Playground and all those who contributed to the dream! Other congregations wishing to develop a similar program should contact their own provincial governments to see if such grants are available in their area. Ellen and Bill Lemen would also be happy to share information. Write to them c/o University Church, 1830 Finch Avenue West, Downsview, Ontario M3N 1M8.

Photography by W. N. Stevenson, except where indicated.

Left to right: Bill Lemen, Minister, University Church; Ellen Lemen, Jane-Finch Outreach Programme; Helen Tetley, Board of Congregational Life.

THIS IS TRUE

by Allan Boesak

It is not true that this world and its people are doomed to die and be lost -

This is true: for God so loved the world that He gave His only begotten son, that whosoever believes in Him, shall not perish, but have everlasting life;

It is not true that we must accept inhumanity and discrimination, hunger and poverty, death and destruction -

This is true: I have come that they may have life, and that abundantly;

It is not true that violence and hatred should have the last word, and that war and destruction have come to stay forever -

This is true: for unto us a child is born, and unto us a son is given, and the government shall be upon His shoulder, and His name shall be called wonderful councilor, mighty God, the everlasting Father, the Prince of Peace.

It is not true that we are simply victims of the powers of evil who seek to rule the world -

This is true: to me is given all authority in heaven and on earth, and lo I am with you, even unto the end of the world.

It is not true that we have to wait for those who are specially gifted, who are the prophets of the Church, before we can do anything —

This is true: I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall have dreams...

It is not true that our dreams for liberation of humankind, of justice, of human dignity, of peace are not meant for this earth and for this history -

This is true: the hour comes, and it is now, that the true worshippers shall worship the Father in spirit and in truth...

A litany, adapted from Dr. Boesak's address to the
World Council of Churches Assembly 1983.

AN EASTER SERVICE OF WORSHIP
by
Muriel Ledingham

Christ is alive, Easter is here!

Call to Worship

Leader: "Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come." These beautiful words were written long before Christ was born, lived, died and rose from the grave but we think of them because here in the western world the resurrection and the celebration of Easter come with spring time. All nature reminds Christians of the promise of eternal life - an unseen power unlocks the frozen streams, covers the trees with brilliant green, the flowers are a blaze of colour, and the birds burst into song - Christ is alive, Easter is here.

Hymn 189 - Book of Praise — Christ the Lord is risen today

Scripture

1st Reader	Matthew 28: 1-8
2nd Reader	Luke 24: 13-16, 27-36
3rd Reader	John 20: 19-21, 30-31

Poem

1st Reader:

Out of the darkness of the night
Day broke — out of the night of grief
The morn of joy, with glowing sun
And shining dew on flower and leaf;
And every vital, vibrant thing
Felt the glad thrill of life and woke —
Out of the darkness of the night
Day broke.

Out of the darkness of the tomb,
Christ rose, to whom the sun is dim,
A light too bright for human eyes
The deity that shone in Him.
The gulf of death could not contain
The living Christ, nor earth enclose —
Out of the darkness of the tomb
Christ rose.

P. E. Nobel, in the British Weekly.

Hymn 193 - Book of Praise — Day of Resurrection (verses 1 and 3)

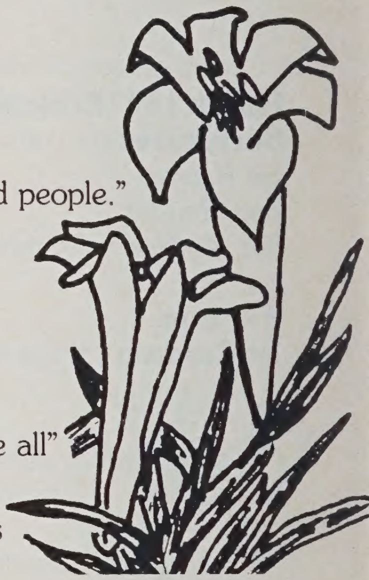
Reader 2 Christ has risen! the first to know the good news were the women who came to the grave and found Him gone - then Jesus appeared to Mary - he came to the disciples as they grieved in the upper room - he met the fishermen on the seashore - he walked with the two on the road to Emmaus and broke bread with them. The disciples' grief turned to joy - their friend was alive, as He is for all of us.

The gospel message centres around the resurrection; Christ broke the bonds of death and proved once and for all that everlasting life is a fact. Easter is the time when we realize the magnitude of the great gift God gave to us in the person of Jesus Christ, our risen Lord, and the challenge He gave to all His followers, beginning with the disciples - "Tell the good news of the resurrected Lord to all the world."

Reader 3 Let us rejoice and be glad! An old tradition says that even the sun danced on Easter morning. Mary Frances Haws, a poetess who is blind, refers to this in her poem, "An Easter Song:"

"And does the sun still dance for joy
On Easter day, on Easter day?
Do still the bells of churches chime
Along the wind at Eastertime.

Let every bell from every steeple
Peal forth; "Come out to church good people."
For Christ is risen the angels say,
On Easter day, on Easter day
Rejoice in song and dance and pray
In thanks to God for Easter day.
Hosanna in the highest high,
Hosanna! let your voices fly
With bells that call, "Come out, come all"
At happy Eastertime."



Hymn 323 - Book of Praise Jesus stand among us

Prayer Litany

Leader: Our Father, for the gift of your Son to all human kind,
Group: We give you thanks, O Lord,
Leader: For the example of His life and for His death on the Cross,
Group: We give you thanks, O Lord,
Leader: For the risen Lord and the joy of Easter,
Group: We give you thanks, O Lord,
Leader: For your gift of the Holy Spirit to us,
Group: We give you thanks, O Lord,
Leader: For the strength to follow and serve our risen Lord,
Group: We give you thanks, O Lord.
In Jesus name. Amen.

The poem "An Easter Song" was adapted and used with permission.

ADVANCE NOTICE

1984 - 85 Mission Study

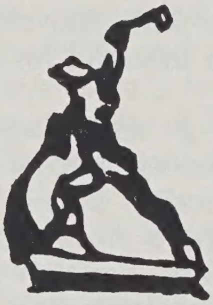
ADULTS, YOUTH AND CHILDREN MAY CHOOSE TO STUDY EITHER OR BOTH THEMES

Resources are being prepared that will enable us to celebrate with our brothers and sisters in Korea, the 100th Anniversary of Protestantism in that country. There are nearly 10 million Christians in Korea, located mostly in the south.

Although surrounded by powerful neighbours who have sought to dominate them, the people of Korea have struggled through 4,000 years to maintain their independence. We can share their hopes and struggles in that history, and look with them to the future.

To prepare in advance for this study, begin now to collect news, articles, photographs, maps and artifacts. Watch for material that reflects the history, culture, religions, traditions and political realities that have shaped Korea and that are part of Korea today.

PEACE

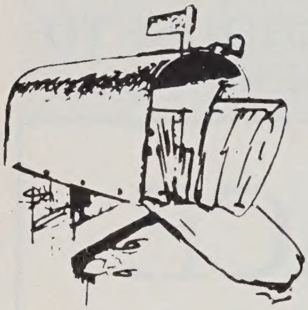


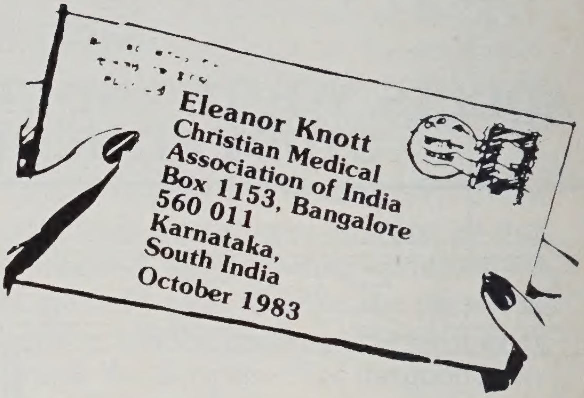
What is peace and is it possible? Is there more than one way to peace? Is there peace without justice? Who must act before peace is a reality? How do individuals find a place in the peacemaking efforts?

Everyone wants peace. But how do individuals and groups begin to work towards peace? This study will assist in formulating the visions of peace that people already have, and in planning how to make those visions come true.

What is *your* vision of peace? Think about it as you gather resources for the study. Look for statistics on military spending, health spending and educational spending as well as written and visual resources.

Dear friends,





Let me share with you some of the things I've been thankful for during the past year.

Thanks for a new home - last November, I moved into a converted clinic, 3 small rooms plus an adjoining kitchen, bath and a store room. A sink in the kitchen and western style toilet were installed after I moved in. This year I've got a small fridge and gas for cooking - a delight after cooking on a single kerosene burner. I commute about 11 km each way to work by autorickshaw and bus.

Thanks for many friends - who keep in touch by mail. Last year in spite of increased postal rates, more cards were received at Christmas. Thank you each one who sent greetings.

Thanks for Christmas at Jhansi with old friends - the staff at the school overwhelmed me with their generous gift of a beautiful sari.

Thanks for opportunities to see more of India in connection with my work - visiting Kerala for the first time; visits to some interesting tribal areas of Madhya Pradesh; a return visit to Mussoorie with gorgeous sunshine, cool breezes; the magnificent peaks of the Himalayas covered with fresh snow.

Thanks for colleagues in CMAI - with whom I'm able to share concerns and consult re: developing programs.

Thanks for a get-together of our missionaries of the Presbyterian Church, in April - we are now only 6 single women and one family.

Thanks for opportunities to minister to the Paramedicals of CMAI as Secretary - at the December 1982 CMAI Biennial, I was appointed Secretary of the Paramedical Section which means I now have 2 full-time jobs.

Thanks for a holiday in Canada during August - my parents celebrated their 50th Wedding Anniversary August 12th. We later motored to Marathon on Northern Lake Superior where my brother now lives.

Thanks for safety while travelling - many miles by train, plane and bus as well as in small 3-wheeled taxis, and even on the back of scooters.

Thanks for a good monsoon this year - Although it was late beginning, there has been lots of rain causing flooding in many areas. There should be good wheat crops next year.

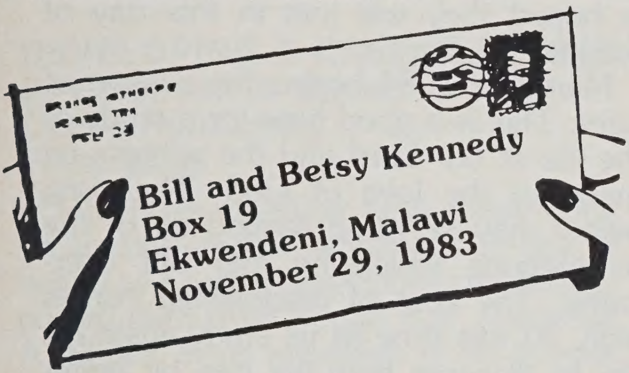
This Christmas I plan to remain in Bangalore, and hope to have some time to bake some nutritious Christmas goodies to share with friends, and enjoy some of the many Christmas programs taking place.

Please pray for: priorities in work -

balance between research and program; between CMAI nutrition projects and responsibilities as Secretary Paramedical Section; the timing of my 2 month furlough sometime in May-July 1984; for more workers in CMAI - there are quite a number of positions vacant and we need more people if all the work is to get done.

Let us pause to give thanks for that greatest of all gifts of God to us ... his Son.

Eleanor L. Knott


Bill and Betsy Kennedy
Box 19
Ekwendeni, Malawi
November 29, 1983

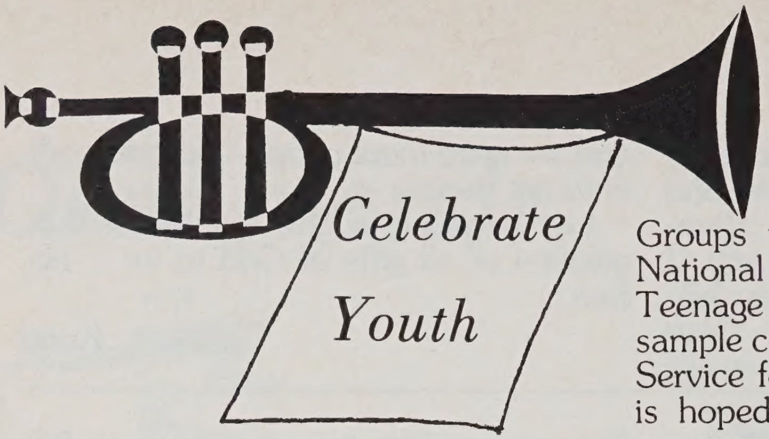
Bill and I arrived in Ekwendeni Nov. 2 and since that time Bill has been working in the hospital. He works a 42 hr. week with 60 hours on call. He shares the work with one other doctor. At present the hospital is shortstaffed and so the workload is quite heavy on the present staff. In addition to the medical work, Bill also teaches the nurses, medical orderlies and hospital assistants. He does about 2-4 hours a week of teaching. And once in a while Bill is asked to speak at the English service at 8:00 a.m. on Sunday mornings. (When one preaches one also picks the hymns, and leads the whole service.) Some of the difficulties Bill faces at the hospital are: inexperienced nursing staff, drug shortages and lack of sufficient funds for the hospital. Some of the joys he experiences are: seeing patients discharged well, seeing children who were admitted with pneumonia, heart failure, malnutrition and anemia go home well; seeing some staff work hard, understanding what is being taught and eager to learn more.

At present I am learning language and getting adjusted to the Tumbaka people. This is my first time out here as Bill came out 9 months before I did. I am learning what foods are available and what we can make with them. One finds that substitution is a key. (If you have any good recipes do send them over). Ekwendeni is surrounded by mountains (more like foothills) and is quite a dry place. We have quite a few trees which are quite green in spite of the lack of rain since April. But the rains are due at any time now. And it is *hot*.

In January I will be teaching Bible knowledge at the Secondary School. There are about 200 students who are taught by the British School system. I will be teaching Form I students (1st year students). This will be a challenge as they will not know a lot of English. They are not allowed to speak anything but English the whole day and part of the evening. As they live in dormitories this is carried out in the dorms as well. And they are very strict.

We are quite isolated from news of Canada and the happenings there. So we appreciate getting Glad Tidings. We liked the editorial by "June" on the *pursuit of happiness*, especially "Don't search too hard for happiness. It will come to you when you are busiest trying to bring happiness to others." This is very true and a good reminder to us as missionaries that happiness comes as we try to make others happy, as in Bill's case, by making them well or in mine by learning their language and caring for them.

Bill and Betsy



Celebrate Youth

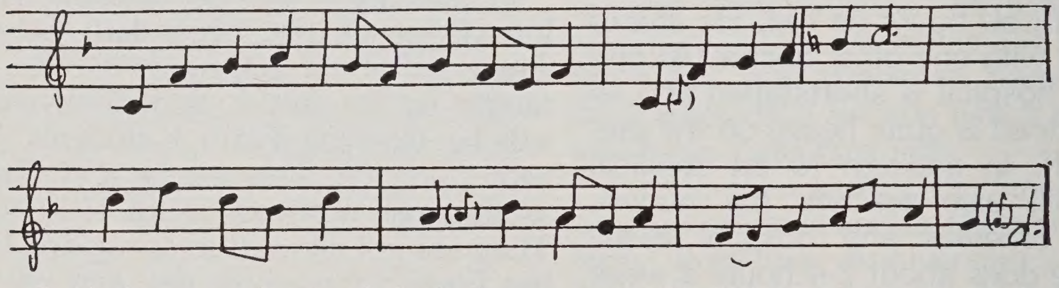
Friday, March 2nd, 1984 is the day set aside for the people of the world to join in prayer. As the third verse of hymn number 556 in the Book of Praise says

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor dies the strain of praise away."

Leaders of Children and Youth Groups who have registered with the National Secretary for Children's and Teenage Work have all received a sample copy of the World Day of Prayer Service for their particular age group. It is hoped they will join in this day of prayer.

March 7, 1984 begins the season of Lent. This is a good time for a study of the life of our Lord and the witness he made to the love of God. The song below may serve to remind us of the temptations which he met but overcame. The cost of discipleship comes high. At this time let us study again his life to discover how we can be better disciples of our Lord.

The Three Temptations



1. The devil came and tempted the Lord
Three times did he tempt Him
At first he said "turn the stones
into bread
And your hunger will be fed."

2. But Jesus answered and said to him
It is not by bread alone
But by the Word of the Lord my God
Shall my hungry body be filled.

3. The Devil came and tempted the Lord
Three times did he tempt Him
I will give you power, I will give
you wealth
You have only to worship me.

4. But Jesus answered and said to him
We must worship God alone
Power and wealth are not for me
I will worship and serve my God.

5. The devil came and tempted the Lord
Three times did he tempt Him
The third time he said "jump down
from the Mount
God's Angels will save you
from harm.

6. But Jesus said - Do not tempt
your God
Nor put Him to the test
His power alone will overcome
The devils who seek to harm.

7. The Devil came and tempted the Lord
Three times did he tempt Him
But God gave our Lord
The strength and the power
To win a great victory.

8. Praise be to God and to Jesus Christ
Praise be to them alone.
We too can be strong, We too
can win out.
If only we follow Him.

Words and Music by Lois Powrie

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

DEVELOPING A CREDIBLE FAITH
by Frederick A. Styles
Canec Publishing
Price $6.95

This is an excellent basic study book for groups and/or individuals to use. It began as a series of sermons on contemporary faith used by the Rev. Frederick A. Styles. Soon members of his congregation were asking for copies of the sermons for further study and thought. Out of this interest came a study book with eleven chapters and suggestions for discussion at the end of each.

Mr. Styles starts with a chapter on creeds and why we have them. He asks us to consider which type of creed is better - an airtight, detailed one which keeps out those who can't agree or a broader one in which we can bring together the many and varying beliefs held by the diverse peoples making up the Christian church.

To help us in developing a "credible faith" chapters include such topics as *God; Jesus, The Christ; The Holy Spirit; Humanity; Sin and Salvation;* the Church; the Bible; Baptism; Holy Communion; and *Life after Death*. Each chapter is short and written in language which lay people can understand.

The writer of the introduction says, "For me personal religious beliefs are credible only when they are developing. It is my hope that this book will enable people to experience the joy of religious development, the joy of change and growth." Mr. Styles helps us toward this growth in a way which is easy to read and understand. The Rev. Marion Purdy-Allen has provided some thought-provoking discussion suggestions to help groups to further understand each chapter.

As well as a good book for study, it makes good personal reading. You may want to keep it for future re-reading and reference.

Mary Peckover.

ROSES IN DECEMBER
by Ernest Marshall Howse
Wood Lake Books
Price $8.95

Roses in December is the autobiography of the Very Rev. Ernest Marshall Howse, a minister of the United Church in Canada and former Moderator (1964-66). The first chapters are a candid and entertaining memory of family life in various Newfoundland outport villages during the first half of this century. The book is a vivid recollection of a dedicated career in the ministry in Canada. It traces the eager ambitions of youth to their fulfilment, proving that any youth with encouragement from parents and professors can rise from obscurity to the top of his chosen profession.

This is also a social history which has a parallel in many rural areas in Canada at that period of time. Until he was sixteen and entering college in St. Johns, Ernest Howse had never used a telephone or a flush toilet, never lived in a house with running water or electricity, never ridden in a car. How varied are the inventions he has seen in his lifetime!

Although he was brought up in a Methodist parsonage, and always thought of himself as a Methodist, his university education took place in Presbyterian-oriented institutions. He studied in Pine Hill Divinity School and Dalhousie University in Halifax, Union Seminary in New York, and Edinburgh University, Scotland. In university he became known across Canada as a debater.

He married Esther Lilian Black of Pasadena, California and because of this connection, became pastor of Beverly Hills Presbyterian Church. Eventually he was called to Westminster United Church in Winnipeg, where he ministered during the war years. He was instrumental in organizing many aid programs for victims of war. From there he went to Bloor St. United Church in Toronto, where he remained until his retirement. All his pastorates were of Presbyterian origin.

Mr. Howse's accomplishments include author, preacher, scholar and journalist and you will be in for a "good read" and many chuckles.

Anne Doig.

SOMEBODY ELSE'S KIDS

by Torey L. Hayden
Published by Avon Books
333 pages Price $2.95

Somebody Else's Kids is the true story of an extraordinary teacher. Torey Hayden gives the account of four children who became her students for one year. Each child had been rejected by a school system set up for "normal" children. However, in Hayden's class they found acceptance, patience and caring. In time, a unique relationship was formed between the students and this very special teacher.

This book is well written and hard to put down once started. Hayden gives us a chance to see each child as she sees them. Through her eyes, we learn to see past the handicaps to the human beings underneath. The author also points out the flaws of a particular educational system. In a rare glimpse of the system, not usually given to outsiders, Hayden takes us past the idealists, the politicians and the old-school conservatives, to show the advantages and disadvantages of school programs in application.

The students in this class are the tragic victims of problems often ignored by society today—child abuse, unstable home life, teenage pregnancy and mental handicaps. Hayden reaches out to each child and enables them to grow individually and in turn, to reach out to others in their class.

Somebody Else's Kids is an emotional experience but a realistic one. At times this book made me frustrated with the system's and society's shortcomings, enraged at people's indifference and incredulous at the abuses heaped on these children. The impression I was left with was that no matter what the problem, love can conquer it and one should never give up hope.

Elizabeth L. Duke.

Still Available - For Lent

46 IMAGES — A BOOK OF DAILY DEVOTIONS FOR LENT

by George Morrison
with weekly group studies
by Douglas Hodgkinson
Price $3.95 + 50¢ postage

Based on themes of the 6th Assembly of the World Council of Churches.

NEWS

MISSION-EDUCATION CONFERENCE IN KOREA - DEBATES OVER MILITARISM AND NUCLEAR WEAPONS

Seoul - A Mission-Education Conference was held by the Presbyterian church in the Republic of Korea (PROK) to prepare speakers for similar conferences in the future. 107 ministers chosen by their presbyteries attended. Present and former professors were the speakers. The programme dealt first with the economic, social and political issues in the international structures to which Korea relates. Three fired professors spoke on various aspects, including the "reality of the Minjung and the church's task." (Minjung is an indigenous korean theology.)

Secondly, the PROK's confession and how it lives out that confession was considered. This included the PROK's mission policy. Finally, the church's future task was considered.

When protestantism was introduced in Korea, the task of the church was seen as being the same as that of the nation. This generated great interest in the church by the people. They expected the church to help in the building of the nation. With Japan's occupation of Korea, the authorities forcibly separated the church from social concerns. In the 1970s the church returned to its original purpose.

The conclusion drawn was that the church's mission must be one with the national task. The church must be concerned for all the problems facing Korea.

Through the Conference, the division between those with a social concern and those who stress faith and evangelism was seen to diminish, while understanding was fostered between them, with a mutual recognition that there is need not only for a spiritual movement, but also for a social mission.

Militarism and armaments were aired for the first time in a church meeting. The participants came to realize that economically, politically, and militarily, Korea is caught between the US and Japan. The church recognizes that Korea's national task is to recover its autonomy in these areas - and that the church must be involved in the task - if we are to avoid national tragedy.

Korea and Japan each has a defense treaty with the US but not with each other. If the US, which has power over Korea's military, were to withdraw its troops from Korea, it would most likely give its power over Korea's military to Japan, not to Korea.

Through this Conference, people came to understand for the first time that nuclear weapons on their soil are not for Korea's protection. In fact, they could actually cause its destruction!

Similar conferences are to be held regionally for church leaders, then for lay people, and finally for youth. These are all to be accomplished between June and October, 1983. (PROK News)

KOREAN CHRISTIANS IN JAPAN

The 37th general assembly of the Korean Christian Church in Japan has approved a covenant of mission cooperation with the Kyodan (United Church of Christ in Japan). The Kyodan had approved the agreement earlier. The covenant includes a confession by the Kyodan of "its sins and responsibility for its acts against Korean Christians in Japan and their fellow countrymen both before and after the war." During World War II, Korean Christians were forced to join the Kyodan, though they withdrew at war's end. EPS

MUZOREWA APPEAL - ZIMBABWE

The council of United Methodist bishops has appealed to religious and political leaders to intercede on behalf of one of their number, Abel Muzorewa, who was arrested in Zimbabwe 1 November. A mailgram from the council's president (Wilbur Choy) and secretary (James Ault) urges leaders to "intercede in his behalf using your good office to guarantee his rights and ensure his safety and that of his family." Muzorewa, former Zimbabwe prime minister, has been accused by the current government of links with the country's enemies, notably Israel and South Africa. The United Methodist membership is mostly in the US, but includes some overseas conferences. EPS

CHRISTIANS TO OBSTRUCT U.S. POLICY IN NICARAGUA

On December 2, the first of many teams of U.S. Christians will go to Nicaragua to begin a continuous nonviolent and prayerful presence at the Honduran border. The Witness for Peace is an effort to establish a human shield to protect the people of Nicaragua from the violence of the U.S.-backed counterrevolutionary forces. The project is a conscious attempt by U.S. Christians to thwart the covert war being waged by the U.S. government against the people of Nicaragua.

The grassroots and ecumenical nature of the project is demonstrated by the first group of participants, as well as by the Witness for Peace advisory committee. The first team going to Nicaragua is composed of members of Baptist, Episcopal, Mennonite, Presbyterian, Quaker, and Roman Catholic churches from every region of the country. Leaders of these as well as other major church denominations make up the Witness advisory committee.

BLACK PATIENTS OBLIGED TO SLEEP ON THE FLOOR IN TRANSVAAL HOSPITAL

Frankfurt a/M - In the South African province of Transvaal three times more money is spent in hospital care on white patients than on black ones. This information, taken from South African newspapers, is based on the annual report of the director of hospital service. According to this report, in the 64 state hospitals and 29 clinics in Transvaal, only 13,500 beds are reserved for black patients and 8,000 beds for white patients, even though the population has a ratio of 4 blacks to 1 white. The occupancy rate in the hospitals for black patients is 95%, while in the clinics for the white patients the rate is only 59%. According to this same report, the most dramatic situation occured the previous year in the hospital of Christiana, in the east of Transvaal, which was filled to

179.3% capacity. This meant, in fact, that the patients were obliged to share a bed or sleep on the floor. Even though the number of black patients being treated in clinics has increased in the province in 1982 from 455,451 to 588,715, the number of additional hospital beds at their disposal has only increased by 409. (Epd) RPS

ISABEL HUNT HONOURED BY GOVERNOR GENERAL

On November 1st, 1983, Mrs. Isabel Ross Hunt was honoured in Ottawa by Governor General Edward Schreyer for her contributions toward improving the status of women in the legal field. The Person's Award, begun in 1979 to mark the 50th Anniversary of the recognition in Canadian law of women as persons, was presented to her.

In 1917, Mrs. Hunt was the first woman in the province to receive a Law degree. In 1918, she was the first woman to establish a law office in Western Canada, and in 1953 she became the first woman in Manitoba to be appointed Queen's Counsel. Mrs. Hunt was an authority in Family Law and an early champion of the property rights of women.

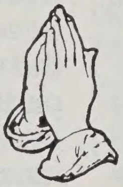
Widowed early with two young children, Mrs. Hunt spent most of her career as a solicitor for the City of Winnipeg, and was responsible for establishing the legal framework for the Department of Welfare.

Mrs. Hunt is a charter member of First Presbyterian Church in Winnipeg. She devoted a great deal of time to Sunday School work, particularly the Sunday School conducted in the Riverview area for a number of years. Also, Mrs. Hunt was a prominent member of the Young Women's Missionary Auxiliary for many years and served a term as President.

COUNCIL '84

May 22-25

LOCATION: Seneca College,
Willowdale, Ontario



THEME: United in Prayer

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

wms highlights

PRESBYTERIAL NEWS

Prince Albert, Saskatchewan

St. Andrew's Church, Tisdale hosted the 69th Annual Meeting of the Prince Albert Presbyterial. Mrs. Margaret Atkinson, president, presided. The theme was "Mission is." Opening devotions were given by Hilda Zychowka and Olga Latowski, Lucy Baker Auxiliary of Prince Albert. A study "The Parable" was also presented by Prince Albert. Mrs. Kathy Lowen of Melfort gave the memorial service.

A workshop and film was conducted by Creola Simpson, A.E.C., leading into the study on Central Africa. We have an excellent resource person in our midst — Mrs. Linda Shaw (Kreklewetz) in Biggar, who served as our Church's first teacher-missionary in Lesotho, a remote area of Southern Africa.

The Rev. Bob Wilson of Melfort conducted the installation service for the new officers and gave the closing message, speaking of the plans the Board of World Mission has in their overseas program. The northern Presbytery's main focus will be to establish special links with the Lesotho Evangelical church to maintain our ties with the people of that church.

LOCAL GROUP EVENTS

Kelowna, B.C.

Last fall, a brief service of dedication was held in St. David's Church, Kelowna, B.C. during the morning worship to officially name the WMS group the "Ada Adams" Auxiliary. Dialogue on Miss Adams' life and work took place between Mrs. Isabel Anderson and Mrs. Dianne Tait-Katerberg who had trained under Miss Adams at Ewart College. Several of the group had known Miss Adams. Her brother John and his wife are members of St. David's congregation.

40th Anniversary
Renfrew, Ontario

The Dr. Margaret O'Hara WMS Auxiliary of Renfrew Church celebrated its 40th Anniversary with a "Home-coming week-end" October 29 and 30, 1983. Several former members returned for the week-end which began with a coffee party. The buffet dinner on Saturday evening featured a birthday cake, special music, greetings from former members who were unable to attend and a challenge from guest speaker Athalie Read to use every means to witness for Christ and not to fear trying something new.

On Sunday, Miss Read, members Isobel Wallace, Dorothy Anderson, Joan Hilliard and former member Muriel Gemmill took part in the morning worship, which also featured an anthem written by Dorothy Anderson. After church, a congregational brunch was prepared and served by several men of the congregation under the direction of Howard Haramis.

Flowers which decorated the Sanctuary on Sunday were later presented to Mrs. K. M. Sharpe and Mrs. Harvey Jamieson Sr., members of the "Senior" WMS group.

150th Anniversary
New St. James, London

During 1983, New St. James Church, London, Ontario celebrated its 150th Anniversary.

The Afternoon and Goforth Evening Auxiliaries WMS, sponsored a Mission Weekend October 22-23 as their Anniversary project. All WMS Groups, College, Career and Youth Groups of the Presbytery were invited. On Saturday afternoon, Dr. Anne Holbrook, a member of the United Church of Canada and a post graduate student at the University of Western Ontario, gave an illustrated talk to the Adult groups on her Medical Missionary work in Nepal. After dinner that evening she addressed the large gathering of young people. Entertainment was provided by "The Resolutions," a Christian Rock Group from Chalmers Church, London.

Sunday morning Dr. Holbrook spoke to the Church School children, several of whom had participated in a Poster Contest on Nepal. At the Sunday Morning Worship Service, The Rev. H. Glen Davis, Secretary of Overseas Relations, delivered a challenging message on the theme "And the weak shall shame the powerful."

70th Anniversary
First Church, Port Colborne

The WMS of First Church celebrated its 70th Anniversary recently with a visit from Dr. Margaret Kennedy who spent 38 years working in central India.

After the morning service, Miss Kennedy gave a talk about her work and showed slides for children in the Sunday School program.

Margaret Kennedy was born in county Durham, England, where she received her early education. She retired in 1979 and is now doing education work. She plans to return to India during 1984 for a visit.

45th Anniversary
Paris, Ontario

The Helen Young Auxiliary of Paris Church, Paris, Ontario, observed its 45th Anniversary on November 10th, 1983. This special meeting was held in the Church School auditorium with fifty members and guests present, including nine charter members. President, Miss Kathleen McTavish presided. The theme "Reverence" was carried out in the Worship Service, conducted by Mrs. Lorene McLaren and Mrs. Marjorie Peacock, concluding with a duet by Mrs. M. Guthrie and Mrs. A. South. Greetings from Paris Presbyterial were extended by the President, Mrs. Helen Harrison, a charter member of the Auxiliary. An historical resumé was given by Miss Helen McTavish. Special reference was made to the first President, Mrs. David Gowdy, wife of the Rev. Dr. David Gowdy, now residing in Kingston.

Guest speaker was Mr. George Barrie, member of Central Church, Cambridge, who was introduced by Mrs. Andrew Telfer. Mr. Barrie gave an interesting illustrated message about his work under CUSO in Papua New Guinea.

Refreshments included birthday cakes baked and decorated by two members, Mrs. Norma Devereux and Mrs. Isa Haggart. Mrs. Mary Cochrane, President 1941-42, cut the cake.

Woodville, Ontario

The evening of October 12, 1983, Knox Church, Woodville, Ontario was the scene of the 100th anniversary of WMS Christian witness in the congregation. Guests were welcomed by the president, Mrs. Cecil Simpson. After the worship service, based on the Thanksgiving theme, an "In Memoriam" was given.

Guest speaker, Mrs. K. J. Rooney, wife of a former pastor, used as her theme *Thanksgiving*. Music was provided by Janet Thomas and Gina Pethick.

Over one hundred guests had lunch at tables decorated in blue and white. The cake was cut by Mrs. Douglas Gilchrist, the oldest active member.

Of special interest was a "Memory Corner" where pictures and clippings from the past were displayed.

St. Andrew's Welland Invites Contributions for Preaching Gown

As part of their 150th Anniversary celebration, St. Andrew's Welland is sponsoring a fund to purchase a preaching gown for Mgbeke Okore. Mgbeke picked out the gown on her last visit to Canada. Either Rick Fee or Arlene Randall will be taking the gown with them to Nigeria in the summer (1984). If the fund is over subscribed, the balance will be used to buy books and/or commentaries.

If you would like to contribute, send any amount to: St. Andrew's, Presbyterian Church, 25 Bald St., Welland, Ont. L3C 5B7 re: Rev. Mgbeke Okore. Amounts over $5.00 will receive a charitable donation receipt.

In Memoriam

Mabel Bannerman

Miss Mabel Bannerman passed away on December 1, 1983. She was a member of St. Paul's Church, Hampton, New Brunswick.

Mabel was born and educated in Hampton and lived there most of her life. A teacher by profession, she taught in Hampton, except for six years as Assistant Superintendent of Schools in Kings' County.

She was well known in WMS circles, especially in the Eastern Division, having served on the Board of Management from 1941 to 1951, when she was Editor of "The Presbyterian Message," and again from 1965 on, as President of Saint John Presbyterial for five years and as a Vice-President of the Eastern Division from 1968.

She was President of the WMS (E.D.) from 1975-1978 and their representative to the Board of World Mission. Following this she served as Mission Secretary for the Eastern Division.

Where our dollar$ go

by Marjorie Ross

Universities and colleges are regarded as a mission field by our church and since a high proportion of Presbyterian young people go on to university, the Board of World Mission works with presbyteries and local congregations across Canada to support ecumenical chaplains on campuses. The task varies according to the situation and the chaplain's personal style of ministry. Some emphasize individual counselling, pre-marriage classes, discussions of faith issues. All work with student groups such as the Inter-Varsity Christian Fellowship and the Student Christian Movement to plan programmes of speakers and Bible study. Their mission is to be a Christian presence in the lives of young people at a critical stage in their development.

The BWM shares in chaplaincies at the Universities of P.E.I., New Brunswick and Alberta, and in Ontario at Carleton, Guelph, McMaster and Brock. The BWM grant is often seed money to encourage greater contributions by the presbytery and local congregations.

* * * * * * * * * *

Using our contributions through the WMS, the Board of World Mission plans to give grants totalling $17,500 in 1984 to support campus ministries.

In Remembrance

Miss Agnes Thorburn
Caledonia, Ont.

Mrs. Mabel Loretta Ryan
Cardinal, Ont.

Mrs. J. (Hazel) Bell
Old St. Andrews,
Colborne, Ont.

Mrs. I. (Iva) MacGregor
St. John's, Cornwall, Ont.

Jennie Finlay
Knox, Gorrie, Ont.

Mrs. G. (Marie) Taylor-Munro
Chalmers, Walpole
Jarvis, Ont.

Mrs. Sandy MacLeod
South Kinloss, Lucknow, Ont.

Mrs. M. (Ethel) Turnbull
St. Matthew's, Montreal, Que.

Mrs. A. (Laura) Ryder
Dunn Memorial,
Mt. Lehman, B.C.

Mrs. D. (Margaret) Patterson
Tweedsmuir, Orangeville, Ont.

Mrs. Norma Brown
St. Andrew's, Richmond, Ont.

Mrs. J. (Margaret) Young
Knox, Tara, Ont.

Mrs. Norma Gilbert
Tempo, Ont.

Mrs. Gordon Riley
Knox, Tiverton, Ont.

Miss Mary Denholm
Knox, Toronto, Ont.

Mrs. O. (Ethel) Holmes
Mrs. J. (Elizabeth) Rae
Mrs. E. (Mary) Caslick
Mrs. G. (Roszella) Ard
Mrs. H. (Rebecca) Gilmore
St. Andrew's,
Wingham, Ont.

Correction (Jan. '84): Miss Margaret Kingsbury, Knox Crescent and Kensington, Montreal, Que. (formerly Melville).

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

Prayer

Let me keep Lent.
Let me not kneel and pray,
Forego some trifle every day,
Fast — and take sacrament —
And then,
Lend tongue to slander, hold ancient grudge,
Deny
The very Lord whom I would glorify.

Let me keep Lent.
Let my heart grow in grace.
Let thy light shine till my illumined face
Will be a testament
Read by all ...
That hate is buried; self crucified; new-born
The spirit that shall rise on Eastern morn.
Let me keep Lent.

—Author Unknown
from Concern, Feb. 83, Vol. 25, No. 2

APRIL 1984

GLAD TIDINGS

Volume 60 No. 4 **GLAD TIDINGS** April 1984

FEATURES

A Day in the Life of Joe Reed 4
by Joseph Reed

Partners in Mission: with Guyana 8
by Isaac Hansraj Singh

with China
by Zhang Jinglong

Journey to Faro 11
by George A. Johnston

In Memoriam - 12
Millicent Waldie

A Luncheon Date - a poem 13
by Norma Vineham

Psalm 22:1 - a poem 32
by E. J. Abrams

REGULARS

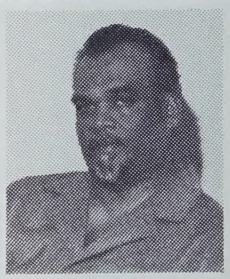
Editorial 3
Dear Friends 14
Celebrate Youth 18
News 20
Highlights 24
Synodical Givings 27
Our Readers Write 28
Historia 29
Resources 30
Where our dollars go 31
In Remembrance 31

An inner-city ministry of caring and sharing.

4

Sharing in mission with Christians around the world

8



Through ice and snow God's work goes on.

11

CREDITS

Cover Photo: W. Neville Stevenson
Photo is of Laura and her Easter bunny, Stubby.

On page 8 you will note a new logo which has been designed for use on Mission Education materials. Watch for more information.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

What role will you play?

In 1633, a tiny group of survivors of the Black Plague gathered in their church in the picturesque Bavarian town of Oberammergau. Believing that the Plague was a judgement of God against them, they made a solemn vow that every ten years, *for ever*, in return for the Lord's intercession on their behalf, they would enact a Passion Play. Although the pestilence continued to take its toll around them - not another soul died from the Plague in Oberammergau. The pledge of the survivors has been honoured until this day, unbroken except for interdicts and wars. Every actor, every stagehand and set designer is a citizen of Oberammergau and even during the intervening years, the entire village prepares for their various roles.

As a teenager I saw a simulation of that famed Passion Play performed by a troupe of actors travelling across Canada. I was thrilled at how they made the entire audience part of the Easter drama as they sometimes swept up the aisles instead of entering the stage only from the wings.

Years later I visited Oberammergau and saw the great theatre there with its open air stage and seating capacity of 6,500. Walking through the rooms around the stage, I could well imagine walking through the narrow streets of Jerusalem. The acoustics were excellent. Voices surrounded me and footsteps echoed off into the distance. Although there was no play that year, I knew the excitement that hundreds of thousands feel as they watch the many performances given from May until September in Passion Year.

When the drama is over for another ten years, Oberammergau settles only briefly back into its colourful Alpine lifestyle. The villagers return to their normal occupations; they give the buildings a fresh coat of paint and renew the religious frescoes adorning them; flower boxes are cultivated and the beer cellars, as always, ring with the sounds of tourists and local residents. In summer the narrow streets are swept clean daily and the lowing of cattle can be heard from their ground floor stalls on a side street. Like a magnificant backdrop from *The Sound of Music*, the German Alps stand guard.

Here in the western world it is Easter time, 1984. Easter cards have been on sale in the stores since Valentine's Day. Cuddly rabbits appear in greater numbers in the pet shop windows and baby chicks huddle miserably in hastily erected pens. Pastel jelly beans and chocolate eggs are quickly disappearing from the shelves. In our churches the purple is hung on the altars and the chancels are filled with Easter lillies. The stage is set.

What role will we play this year in the Easter drama? That of Pilate who washed his hands; of Barabbas who went free, perhaps to murder again; of Judas who came to understand his friend's ministry the hard way; of Peter who wanted so much to be close to his friend that he denied knowing him; of the thief who allowed himself to be touched by the miracle of Jesus' life; of Mary who knew the greatest pain a mother can know; of John who watched and waited helplessly; of Joseph of Arimathea who performed a last, loving task?

Or, will we only be spectators who come and watch with a mixture of curiosity, even sadness. As the excitement reaches its peak in the closing scene and the curtain drops, will we fold up our chairs to return home, uninvolved, *untouched?*

June

TYNDALE
870-

photo: Alain Cornu

A Day in the Life of Joe Reed

by Joseph Reed

Tyndale-St Georges is set on Richmond Square, in the Little Burgundy section of Montreal. Stand on our front steps and look back over your shoulder. The towers of downtown— The Sheraton Centre, the Place Ville Marie — loom through the mists of a late autumn rain. North of the square, the Ville Marie Expressway slices the community off from the rest of downtown. Commuters pour onto the platforms of Windsor Station a few blocks away. The main office of Immigration Canada is just beyond the Expressway.

But come inside and share our ministry. It is Monday. My day as Director begins at 7:30 a.m. when I meet the co-ordinator of a refugee craft project for a quick coffee. Tyndale has received a government grant to put Central American refugees to work producing handicrafts. He wants to discuss a few things before the day begins. He is a young man, a former law student, now "testing his vocation" as we used to say. He counsels the people, prepares reports, purchases supplies, and makes sure that the project runs smoothly. I met him when I spoke in a local congregation where he plays the organ.

At 8:30, it's time to drive the school bus. Most days, the bus is driven by our programme director, but on Mondays I try to do one of the runs. It is a chance to greet our pre-schoolers and their parents and to chat with the woman who rides with the children each day. She is also the Anglican warden in our ecumenical congregation. We converse about our different experiences in church the day before. While Ray Drennan, my friend and predecessor, was the guest preacher at Tyndale, I was in another church in our Presbytery. And the warden represented the congregation at an annual service on behalf of the service agencies in Montreal at our neighbouring Anglican church. After three years at Tyndale, I am beginning to think of "sister churches in our Diocese." She has begun to speak of "our" Presbytery. Ecumenism on a local level is beginning to work.

I return at nine. Waiting for me is a Chilean woman whose ten-year-old son had to be left behind with his grandmother when the family fled Santiago. Now that her own mother has become senile and can no longer look after him, he is roaming the streets. A volunteer from another congregation, the recipient of passes from an airline company, has offered to go south and fly back with him. But there have been visa problems and it seems as if we will have to wait.

No sooner is Eliana out the door than Eduardo comes in. He is a Guatemalan professor of Spanish and Spanish American literature, but for the past few years he had been in exile in Nicaragua, cutting coffee. He has been in Montreal less than two months. His young daughter is now registered in our preschool. I visit the school to be certain there will be room for her. And we speak of basic things — welfare, medicare and immigration.

There are two other important people around today. One, a new volunteer from the suburbs, has asked to visit, to "look over my shoulder" and understand what we are doing here. Already she has offered to come in everyday for a while to see how she can best fit in.

In the other office, one of the theological students from Presbyterian College, is meeting with some of the street people who have come in for food.

Joe takes a moment to romp with charges.

It is the end of the month and welfare cheques have run out. Between callers, he is putting together some statistics from the last few census reports. The Executive Committee has asked me to see whether any "trends" are obvious in the neighbourhood. Where is the community going and how can we be of service in the future? It is the kind of question we ought always to have before us.

A quick "home" visit. The City is threatening to evict one tenant since the death of his daughter. He and his aging son don't need such a big apartment, they say. I have to counsel with the men, see if we can negotiate a more understanding posture from the City. Though the representative of the Municipal Housing Office seems understanding, he does not yield — they will have to move when an apartment in the immediate community is found.

When I get back to the office, the theological student is leaving with the bus and the preschoolers. I learn that a full time volunteer from an Anglican church in the suburbs, an eighteen-year-old whose street experience has been invaluable to us, has passed his bus driver's test. I'm glad that now he'll be able to help with the transportation.

The Vice Chairman of our Tyndale-St. George's Executive Committee has asked me to lunch — along with the Social Service Director for the Anglican Diocese of Montreal. As I am walking out the door, another crisis occurs.

Carlos, who has been working with us for several months, had hoped to bring his family with him from Guatemala. He has saved (from his salary of $4 per hour) enough for two tickets for his children. Another airline employee will use her pass to go to Guatemala this Saturday to re-unite the family for Christmas. Carlos is increasingly nervous. The United States Embassy in Guatemala has refused his children transit visas even though they will be in the States for only a few hours. Frankly, I'm livid. I call the Embassy in Guatemala to explain that we're talking about children — eight and four years old. They are sorry.

At lunch, we look at on-going programs, the up-coming purchase of the buildings which we occupy (they had been expropriated by the City of Montreal about twelve years ago) and the possible changes in our programme by the arrival of new residents in our neighbourhood. It looks more and more as though the City plans to redevelop land now vacant with privately owned middle income housing. We want to continue to serve our long-time residents and to include the newcomers, many of them Asians. Then there is the whole area of metropolitan mission, work with marginalized women, refugees and transients.

I return to the office to introduce the new volunteer to our secretary. We speak about those things which we always undertake at this time of year — food baskets for the hungry, the Christmas toy distribution, parties for the young people in our programmes. Upstairs, senior citizens from the community and beyond are taking part in the weekly social day. There are soup and sandwiches for all.

The volunteer goes to work. She discovers that the airline is willing to assure the Americans that the two children will not hide themselves in U.S. territory while they are in transit. That is settled.

A few more phone calls (is it four o'clock already?) — first to the notary for some documents since it looks as if we will go ahead to the next step of the purchase of the building. Then, to a church in the suburbs — their youth group, fasting on our behalf this Saturday and Sunday, is invited to the refugee camp in the east end. They will meet some of the Bengalis who have been fasting for the last twelve days. *And* from the father of the Chilean boy — he has yet another meeting with immigration authorities next week. We will try to send someone with him.

Then a counseling session with a Salvadoran refugee who is working through the departure of his Québecoise girlfriend. We talk about differences in culture, expectations, hopes. It is a moving hour.

Next a young Jamaican member of our congregation and his Canadian fiancée. We spend a pleasant hour talking over their plans, hopes, possibilities, the whole question of their spiritual life together. Again immigration questions: he is illegal here.

More telephone calls — to a McGill student who has volunteered here, and another who is serving on our Presbytery Chaplaincy Committee. To a former parishoner who has sent me a card because I had been in hospital. We chat about her children, share good times.

The article for *Glad Tidings*! I note (with some relief that it is not due until March). Then I realize that I was supposed to send some photographs to the Board of World Mission for December and the matter got laid aside because it ended up on the bottom of the pile on my desk. So I'll do the article right away lest the same thing happen to it!

It's nine p.m. The custodian, also a Salvadoran and a good friend, has just invited me to share a coffee. I accept. I'm getting hungry so I'll spend some time with him, then drop the school bus off at the programme director's house. Then a jog home. It has been a full day.

Photo: Alain Cornu

A warm greeting!

The Rev. Joseph Reed is Director of Tyndale-St. Georges, an Inner City ministry of The Little Burgundy Community, Montreal. As an ecumenical project between the Anglican and the Presbyterian Churches, Tyndale-St. Georges provides a visible Christian witness and caring service to needy individuals and families.

Loveliest of trees
the cherry now
Is hung with
bloom along the
bough,
And stands about
the woodland
ride
Wearing white for
Eastertide.

A. E. Housman

PARTNERS IN MISSION

With Guyana

by Isaac Hansraj Singh

When the Board of World Mission confirmed that I was appointed as a Fellow in their Overseas Leadership Development Program, another chapter started in my life. My church gave its approval and blessing saying I had earned a study leave to Canada and India. I learned that "Bread cast on the waters" was not lost. An unfortunate accident in 1955 prevented me from continuing my studies from Bethel Theological College to Knox College. A catechist for fifteen years, I was ordained a minister in 1973 after graduating from the United Theological College of the West Indies.

Visa difficulties in 1983 meant arriving in Canada three months behind schedule. I missed a scheduled course at Coady International Institute of St. Francis Xavier University, Antigonish, Nova Scotia on Rural Development, Rural Ministry in third world situations. Fortunately however, I went to N.S. for six weeks where I was based at Durham with the Rev. Donald W. MacKay. I was able to observe and participate in the ministry in most of Pictou County. It was good to associate with friends in the Maritimes where the bitter winter was lost in the beauty of God's creation.

It was here the Rev. John Morton was born (Morton first promoted the Canadian Mission Outreach to the East Indians in Guyana; and was a pioneer and founder of mission in Trinidad); also the Rev. J.D. MacKay, the pioneer of Essequibo (my home county) who lost his life in the murky rivers of the Essequibo River in 1905; and the Rev. James B. Cropper, known as the 'Sahab', received his theological training in Halifax. I rounded off this historic trip by spending some time with Mrs. Sarah Cunningham who worked on the Essequibo in Guyana, and taught me in Sunday School forty years ago.

In central Canada from January until March, 1984 I will continue to study and do research on rural ministry, projects in developing nations, visit with rural pastors and do deputation preaching on week-ends. I will also be involved in research on Caribbean Issues for the BWM, Presbyterian World Service, and International Affairs. I hope to meet with some of the Guyanese Community in Toronto as well as BWM staff and Board members. My program will include selected classes and library readings at Knox and Ewart Colleges, in Toronto, and Presbyterian College, Montreal. In April, I will go to India to observe rural programs in the Church of North India.

As a minister with a seven-point parish I trust that these short-term courses and exposure may equip me to serve the Church in a changing Guyana, and be a trustworthy witness in my own Community. We in Guyana are feeling the pains of the struggle to survive in the midst of economic stagnation, various social injustices and racial discrimination. The Church that has made an historic contribution to education and the development of our nation is now treated as the enemy of the state. Equality, liberty and justice seem to be something of the past.

I want to thank the Board of World Mission for this opportunity and especially the Rev. Rodger Talbot who has been my guide and adviser. Through this Program I do believe that the partnership between the Guyana Presbyterian Church and The Presbyterian Church in Canada will be strengthened. Our relationship is almost 100 years old. We in a third world country like Guyana look for continued support from our "big brother."

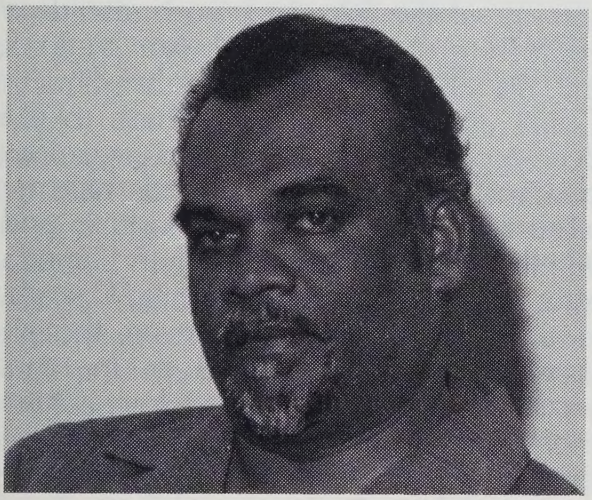


Photo: W. N. Stevenson

Isaac Singh is a minister of the Guyana Presbyterian Church, located in Anna Regina, Essequibo Coast, Guyana.

In 1985, the Guyana Presbyterian Church celebrates 100 years of Presbyterian witness in that country. We rejoice with them as they prepare for this and also share through prayer, their continuing struggle and pain.

With China

by Zhang Jinglong

Christian brothers and sisters abroad will be happy to know that the Chinese Church not only survived the Cultural Revolution but also has been thriving since the downfall of the "Gang of Four" in 1976 and the subsequent restoration of the policy of religious freedom. More than 700 churches have reopened in China and thousands of home meetings function actively. Since last year, several Bible schools have been started to meet the need for the proper training of church workers and pastoral nurturing for lay Christians.

My seminary, the Nanjing Union Theological Seminary, reopened in February 1981 and now has more than 120 students. The students come from all over China after being recommended by their local churches and passing the entrance examination. Among them, nine are graduate students. The seminary also has a correspondence course run by a few teachers. They answer questions sent by Christians throughout the country and put out a quarterly publication covering Old and New Testament studies, sermons, devotional material, theology, etc., which is subscribed to by around forty thousand Christians. Among those subscribers, eighty per cent are active members of home meetings in rural areas.

In ministering to the burning needs of the home meetings and the reopened churches at the grass-roots level, short-term training courses have been conducted by the seminary, bible schools, and local churches. Before I came to Canada, a four-month short-term class had been run twice at the seminary, with eighty students from the countryside participating. Now they have returned to their respective places and are playing a positive role there.

Why was I chosen to come to Canada to study theology? As the faculty members in the seminary are aging, there is a serious shortage of theological educators. The seminary decided to send capable young scholars to study abroad. Since I was the only young scholar on the faculty (the others are over 55), I was fortunate to be chosen. As many Christians know, the Chinese Church has had friendly relations with churches here in Canada. Moreover, Bishop K.H. Ting, the principal of the seminary, worked for the Student Christian Movement in Canada in the 1940's and has many good friends here. The late Dr. Ted Johnson, a former moderator of the Presbyterian Church in Canada, was one of his great friends. I also became acquainted with Dr. Johnson when I served as interpreter for the Canadian Council of Churches delegation to China in 1981. Many of my colleagues at the seminary encouraged me to contact our friends in Toronto and, under the recommendation of Bishop Ting and with the help of the Canada China Programme, I soon received a letter of admission from Emmanuel College, Toronto School of Theology.

After that, the seminary began to negotiate with the government for my passport. At that time, I read in the newspaper that the government had already granted passports to some young monks at the Chinese Buddhist Academy to study in Japan. This shows that the policy of religious freedom in the new constitution, which is much to the satisfaction of all the religious people in China, is being enforced. The government was only interested in checking my certificate of language ability and within two months I secured my passport and visa. I arrived in Toronto on September 2, 1983 and am now on a scholarship funded by the Anglican, Presbyterian, and United Churches through the Canada China Programme.

I have been here one semester now and am increasingly interested in the study of theology and the Bible. My purpose in studying here is to have a sound knowledge of different types of theology and of the Bible, and to gain a better understanding of our brothers and sisters in Canada. Since God speaks to different nations in different languages and brings out different messages to different peoples according to their own contexts, today's theology is characterized by plurality and diversity. As a servant of the Word of God, after I go back to my own country I want to commit myself to theological education in China and contribute my share to the development of Chinese theology. Occasionally, some of my friends ask me what my impression of Canada is and whether I would like to stay in Canada after graduation. My answer is: Canada is a lovely country but, even though there is a big difference in material wealth between the two, I love China more. Above all, my calling is to serve the Chinese Church. I can find my life meaningful in God only when I share weal and woe with the Chinese people, join them in building a prosperous country, and try to bring to them God's message in our times. ■

JOURNEY TO FARO

by George A. Johnston,
Superintendent of Missions, Synod of Alberta

It was late September. The beauty of the Yukon autumn was gone with the last of the coloured leaves blown from the trees. The air was brisk. A cold wind swirled loose papers around and forced people to wear warm jackets and insulated vests. One hundred miles north of Whitehorse, vehicles coming into the village of Carmacks from the creeks at higher altitudes were covered with snow that needed to be wiped off.

In that setting, with the hand of winter touching close by, we made enquiries and hunted up a Presbyterian working for the Department of Forestry. Pier Rienks, son of the Rev. Gabe Rienks, one of our ministers in Bolton, Ontario was just about to prepare the season's wild meat supply for the freezer. He seemed pleasantly surprised to have a Presbyterian minister and elder call on him in Carmacks. In an area without department stores and supermarkets people must be enterprising. Mrs. Rienks supports her husband by ordering bulk denim from Edmonton and creates blue jeans on her sewing machine. She outfits her own family and sells to friends all the way to Inuvik for considerably less than catalogue prices. With no Presbyterian ministry nearby, the Rienks are active in a local fundamentalist group.

Travelling the next 125 miles on the Campbell Highway to the mining community of Faro required caution as the sides of the road, away from the centre, were quite slippery. A few hundred feet above us snow was changing the mountain greys into white. Eventually it would reach us.

Faro had been a bustling mining community of 2,200 people but with a shutdown of over a year in length the population has dropped to 850 and the work force from 900 to 300 employees.

Upon registering at the only hotel we discovered it was not like Bethlehem where there was *no room in the inn.* We had a choice of rooms because there was no one else registered at the Faro Hotel. The great surprise came when we were assured a cook would be brought in the next morning to prepare our breakfast — at a time of our choosing!

There are a few Presbyterians living in Faro. As a denomination we co-operate with the Anglican, United and Lutheran branches of the Church to provide a ministry to the Protestant population. Our part is really a financial contribution from the Board of World Mission according to a formula worked out by the co-operating groups. The present ordained ministry is supplied by the Anglican Church.

While visiting in one of the Presbyterian homes the comment was made, "It is good you come around once in a while. We tend to forget our denominational roots."

Although some faithful members of the Protestant congregation left the Territory when the mine ceased operations, services continue to be conducted on

Sunday mornings at the Church of the Apostles. The congregation was small on that cold, snowy, last Sunday in September but the spirit was good. People who stay in the North are a hardy breed and among them are some active Presbyterians. As Superintendent I was invited to read the Scripture lesson. Max Neave, the elder from Whitehorse, brought greetings to the congregation. Mrs. Betty Davidson, daughter of the Rev. John and Mrs. Joan Posno, Editor of the Presbyterian Message, was the organist.

The 225 mile drive back to Whitehorse was partly over the snow-covered Campbell Highway, partly in bright sunshine and partly on an icy Klondike Highway through light swirling snow. Even some Yukoners complained, "It is too early for winter!" Regardless, the work of God goes on.

In Memoriam

Millicent Waldie

Mrs. Millicent Walker Waldie died in Toronto Monday, January 23, 1984. She will long be remembered for her willingness to share the burdens of congregation and community; the concerns of the whole Church and its organizations; the hospitality of her home; her deep faith in the power of Jesus Christ. Throughout her life, her strong convictions, loyalties and hard work made the Christian Gospel a reality to many.

Millicent Walker came to Canada with her family from Ireland. Her father, the Rev. Andrew Walker was a minister in Presbyterian parishes in Western Canada. From the manse, she was called to full time service in The Presbyterian Church in Canada and trained as a deaconess. She served in Toronto at the Scott Mission and in Quebec City as a Port Worker. However, her "career" in the Church was to be from another Presbyterian manse. She married the Rev. John Waldie and, in the several parishes they served in Eastern Canada, she answered the many demands of a minister's wife with patience, skill, and with a strong sense of humour.

As one committed to proclaiming the Gospel, she was active in the Women's Missionary Society (W.D.) both in local groups and as a member of Council Executive. She served as Convenor of the Children's Work Committee and on the National and Overseas Committees of the Society before the integration of its administration with the Board of World Mission.

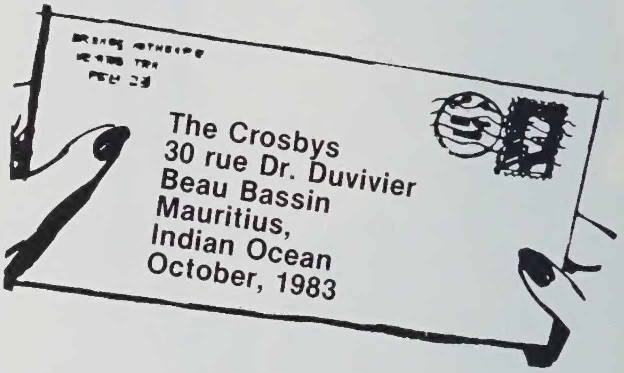
The sympathy of members of the WMS and her many friends go to her daughter Mrs. Kathleen (Rev. Ross) Gibson of Toronto; her son Donald Waldie of Hamilton; her grandchildren: Andrew, David, Sarah, Joshua and Adam; her sisters: Dr. Ruby Walker of Calgary, Mrs. Vi Bothamley of Toronto, Mrs. Doreen Ayre of Edmonton; and to her brother, Mr. Harry Walker of Calgary.

Photo: Clara Cirascella

A LUNCHEON DATE

A basketful of memories to file and tuck away
As we sat reminiscing and talking one March day
of people and of politics
of fun-er-als and food;
weddings and children,
lives filled with bad and good.
We didn't solve all problems
or set the world alight
with our accumulated knowledge—
intelligence so bright:
But this, in my opinion
was a great and special time
For the fun we had together
was the sharing—mine and thine.
Norma Vineham

Dear friends,



... we are now well into our second year in Mauritius and feeling very much at home.

During our first year, Brian's ministry was based mainly on the church of St. Jean in Port Louis with its attached congregation at Pamplemousses a little further north. Jean LeBrun, a pastor from Jersey in the Channel Islands, was sent to Mauritius by the London Missionary Society in 1814, just two years after the island was captured from the French by the British (during the period of French rule the Christian church in Mauritius was entirely Roman Catholic as 90% of it still is today). LeBrun, a man of tremendous energy and vision, founded churches in various parts of the island and was responsible for bringing free education to the general population.

In the capital city of Port Louis, LeBrun and his people acquired a plot of land in 1837 on Poudrière Street (the old powder magazine which gave the street its name is now the Anglican cathedral, with 9-foot thick walls!). The Church of St. Jean was consecrated on September 10th, 1840. It is a large, rectangular building, solidly built in the simple reformed style with 3-foot stone walls, a lofty pulpit at one end and a gallery at the other, the only church large enough for the joint services which draw our scattered congregations together on special occasions. It was a flourishing congregation up to the middle of this century, but then its spirit and numbers began to decline, due mainly to the movement of people out of Port Louis to the healthier hills around, emigration and a lack of ministry. ...although we now have a good group of people in their fifties and over, and a flourishing group of youngsters in their late teens and early twenties, we lack the people in their thirties and forties who would be the natural leaders in the congregation. Moreover, the maintenance of the building could not be sustained...

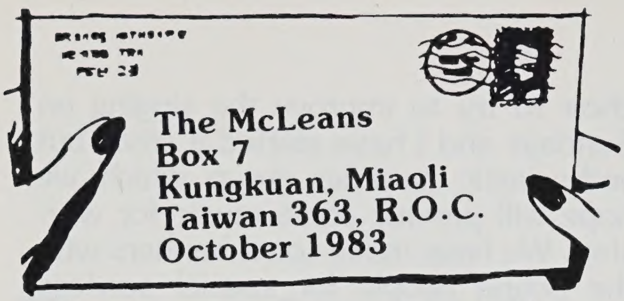
When Brian began work at St. Jean, the two main concerns were to build up the life and spirit of the congregation and to restore what had been a lovely old building. Thanks to various fund-raising activities (not easy in a poor church) and to gifts from local firms and groups, and churches in Canada, Scotland and Africa, the physical rebuilding has begun. The roof and the parapets, the cause of the main problem of damp, have been repaired, and the exterior walls have been stripped and replastered. The large wooden shutters—very necessary during the cyclones—and the whole of the interior now have to be tackled, when more money can be raised. The work so far has been done by a small group of skilled masons and carpenters plus several unemployed or retired members of the congregation, supervised by Brian and a retired elder. The spiritual rebuilding has begun at the same time, linked to the preparation for an evangelistic campaign throughout the whole church in 1984. A visit to all families with a connection with the parish was made by the elders working in pairs. Brian ran a class for first communicants resulting in 9 young people joining the church as full members at Pentecost. He is now planning a course for those members of the church who would like to lead small Bible study groups in the different parts of the parish. With a very scattered congregation it is difficult to meet centrally except for the regular Sunday and mid-week services (especially as there are only one or two cars in the whole congregation), so the continual training of leaders who can organize small house groups is essential. Our elders and young people have joined those of other congregations for weekend and day retreats which have proved very valuable. The elders at St. Jean, 5 women and 7 men aged from about 21 to 75, are a good cross-section of the congregation, and are elected for three years at a time. We have started a choir to try to improve the singing on Sundays and I have started a small but enthusiastic recorder group which we hope will provide some music for worship. We have made some banners with the young people for special services and these have helped to brighten up the church or at least to cover some of the peeling plaster.

The church as a whole is going through a difficult time. Pastor de-Réland, our one Mauritius pastor, left today for France for 2-3 years of further study and two of our lay preachers are also abroad, one for five years of study for the full-time ministry. This bodes well for the future, but meantime leaves Brian with 5 French language parishes, and our remaining 5 lay preachers with a very heavy load. We ask your prayers for them all at this time. Brian is about to start a course for new lay preachers, which will also provide much-needed trained leadership in the long run, but means a heavy teaching load over the next 12-14 months.

...the coalition government collapsed earlier this year and there was another election in August resulting in a new government consisting of about a third of the previous one plus some others including the Labour Party who held power in the previous twenty years. It is too early to say in what direction this very mixed alliance of people and ideas will go, but the problems remain the same: unemployment, recession, low sugar prices, compounded this year by a very severe drought, the worst in forty years.

We have been lucky to have had numerous friends from various parts of the world visit us here—Mauritius is such a beautiful island with so much to see and enjoy, not least being the warmth and friendliness of the people...

With love and blessings from us all,
Liz, Brian, Alison and Jonathan



The McLeans
Box 7
Kungkuan, Miaoli
Taiwan 363, R.O.C.
October 1983

Greetings from our new home. We are living comfortably and have a regular routine. One of the things we have discovered in Taiwan is the amount of time it takes simply to "live"—preparing meals, eating, washing dishes, doing laundry, shopping and cleaning the house. It seems we need more time for each of these than we ever required in Canada. The heat affects us to a large extent, too. It has been around 34 degrees C since late April—and it still is! We are thankful for the cooler breezes in Kungkuan and for the cooler nights which bring some relief. At the same time our bodies keep demanding 8-9 hours of sleep at night plus a one-hour "syòusyi-syòusyi" after lunch.

Our day begins now at 5:45 a.m.! Kungkuan Church has just begun a morning prayer group which meets from 6:00-6:30 a.m. each day; so our timetables have shifted from late nights to early mornings. There are about 10 regular attendees thus far. We pray that God will hear our prayers and build His Church in a greater way in this community.

Hakka lessons have begun. We are learning things we use at Church every Sunday but we still need the basic words in the Hakka Language so that we can communicate with our neighbours, the vendors in the market and others in the community. For example, in North America we talk about the weather with casual acquaintances and friends, too. Among the Hakka we talk about food. The most common greeting is, "Have you eaten yet?" The rice field outside our front door and the bowl of rice in front of us at dinner are daily reminders of the importance of food. The farmers work hard by hand for each bowl we eat. Pray that they may come to know and thank God who causes the rice to grow.

Mary Beth is studying two hours each morning while I watch Andrew. Then in the afternoon we switch and I study for three hours. Part of our time is spent learning Chinese characters. We hope the day is not too far off when we can read the Chinese Bible. Our problem though is which way to pronounce the characters—using Mandarin or Hakka? Ideally we should use both since young people understand Mandarin while middle-aged and older folk prefer Hakka. When facing such a learning task we are reminded of II Corinthians 12:9: "My (God's) grace is sufficient for you, for my power is made perfect in weakness." We are so thankful for our three tutors: Pastor Chiou, his daughter Grace, and our dear friend Anna from the Hakka Evangelism Centre. They are sacrificing a lot of their time to teach us, and we cannot thank them enough. Please pray that God will give us understanding minds, good listening ears and fluent tongues.

We have been very thankful for times of rest this summer. In July we attended the annual Taiwan Missionary Fellowship for one week. Then in late August we took a one-week vacation at beautiful Sun Moon Lake up in the cool and refreshing mountains of Taiwan and a second week at Hsinchu where we slept a lot, read a lot and visited friends.

August 11-14 was a high point for us—we met with 100 pastors and lay leaders from Hakka Churches all over Taiwan to reflect and plan an evangelistic strategy for the next 10 years. Their enthusiasm plus sound wisdom and discernment was quite evident. There are more than 5000 Hakka Christians in Taiwan. The goal is to have 10,000 added to that number over the next 10 years—not an impossible task, but one which will require great commitment on everyone's part and God's saving grace. On the 14th, 1200 of us gathered for a Festival of Praise—and that it truly was. We were greatly moved, especially when a 100-voice choir sang Christian songs put to the beautiful music of old Hakka mountain tunes. We keep praying, and ask you to pray with us, that the vision held before us those four days will become every Hakka Christian's vision and that our vision by God's grace will become a reality.

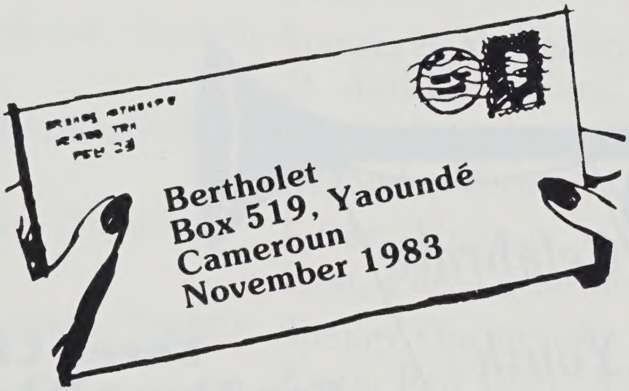
Mary Beth continues her monthly trips to the Changhua Christian Hospital (a 1-1/2 hour train trip) to check on our expected baby's progress. The due-date is around January 6. Please remember Mary Beth and the little one in prayers for strength and health.

Andrew continues to grow in body, wisdom, spirit and vocabulary. His Hakka is catching up to his Mandarin but his English is still way out ahead. Please pray that Andrew will make more new friends his own age in our neighbourhood. And pray that we might *all* be "light and salt" as we work at being good neighbours in Kungkuan.

May our Lord continue to bless and enrich your life every day as you serve Him.

Yours in Christian love,
Paul, Mary Beth and Andrew McLean

Peter Gordon McLean arrived on January 11. Best wishes to the happy family.



The days are warm and sunny, the garden is doing well, we wear shorts and sandals, and it's Christmas. The Camerounians have a simple phrase to explain away such confusion "C'est l' Afrique!"

John's work, Rural Economic Development, through the channels of agriculture, is facing the same inflationary problems that we hear about in the rest of the world. However, it is magnified about ten times when it is related to poor people in a developing country.

On one side the large companies are encouraging farmers to grow cocoa to sell to the developed countries to make the money they need. At the same time they are using up good land needed for the staple foods. We try to encourage them to grow more of the staples and raise a few chickens for eggs. Judi is into her third year of teaching at the International School of Yaoundé - teaching art, history and social studies at the junior high level. Judi enjoys the subject choice as well as the international flavor of the students and staff. Where else can one teach a unit on development and have guest speakers from World Bank, Peace Corps, United Nations and World Health Organization, all in one week?

Sherilyn is completing her second year of biological technology in Saskatoon, Saskatchewan. She seems content to be a Canadian student at this point.

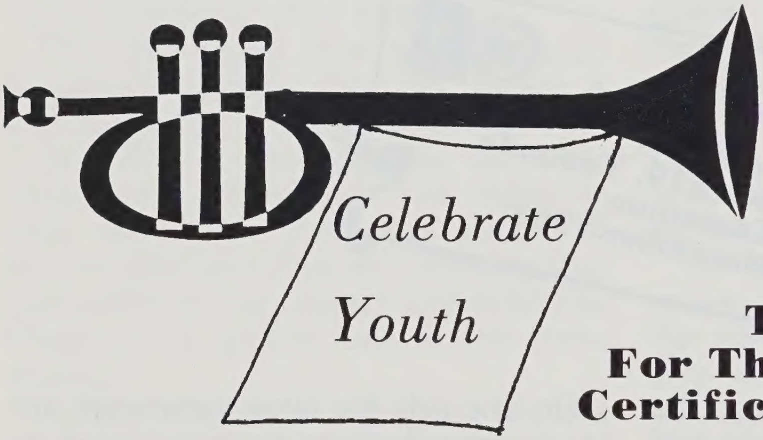
Eloi continues to "march to his own drum" or drums. His band, "The Dub Rifles," are presently on tour in Eastern Canada and plan to settle in Montreal in the near future. Their aim continues to be to gain American and International recognition through records and live performances. He is now the proud owner of a whole new set of African drums since his visit to us last Spring. Perhaps the African 'talking drums' will help them get their message across a little easier!

We plan to be in Cameroun until the Fall of 1984. There are many improvements taking place in Cameroun in the areas of transportation, village electrification and education. Though there are still problems, Cameroun is peaceful and the people are preparing to celebrate the birth of Christ. In spite of the confusion of weather or traditions, the reason for this celebration remains the same throughout the world.

Peace and joy!

Judi and John

* * *



Three Cheers For Those Who Received Certificates of Recognition in 1983

Congratulations - to all the young people who were recognized for the contribution they have made to the life of their congregation.

If your congregation is interested in the "Certificate of Recognition" programme as a way of saying "thanks" to the children and youth in your midst you can write to:

National Secretary for
Children's and Teenage Work,
Women's Missionary Society (WD)
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7

or

The Children's/Youth Secretary of your Presbyterial. Her name and address will be found in the Annual Report of the Women's Missionary Society (WD).

* * *

YOUTH

Donna Beggs
St. Andrew's, North Gower, Ontario

Joseph Bowman,
First, Port Colborne, Ontario

Cheryl Buhr,
St. Andrew's, Swift Current, Saskatchewan

Bruce Buruma,
Knox, Red Deer, Alberta

Heather Campbell,
Osgoode, Metcalfe, Ontario

Anne Cramp,
St. Andrew's, Welland, Ontario

Stuart Cramp,
St. Andrew's, Welland, Ontario

Nancy Dow,
Osgoode, Metcalfe, Ontario

Lisa Franklin,
Varsity Acres, Calgary, Alberta

Carolyn Fraser,
Knox, Burlington, Ontario

Robert John Fraser,
Knox, Neepawa, Manitoba

Margo Elaine Gamble,
Knox, Manotick, Ontario

Nancy Lee Hogben,
Tweedsmuir, Orangeville, Ontario

Pauline Hogben,
Tweedsmuir, Orangeville, Ontario

Janine Jaconelli,
Knox, Burlington, Ontario

Elizabeth Charlotte Kennedy,
St. Andrew's, Maxville, Ontario

Sonja Clair Lindberg,
St. Pauls, Eckville, Alberta

Catherine Margaret McCutcheon,
Knox-Calvin, Harriston, Ontario

Margaret McKellar,
St. Andrew's, Kars, Ontario

Gwen Millard,
Osgoode, Vernon, Ontario

Jeffery Mirrlees,
First, Port Colborne, Ontario

Shelley Oosterhoff,
Knox, Red Deer, Alberta

Sherri Tamkin,
St. Aidans, Burnaby, British Columbia

Beth Vermeulen,
Knox, Midland, Ontario

Karen Takacs (left off 1982 list)
St. Andrew's, Welland, Ontario

NEWS

BOYCOTT SUSPENDED

The International Nestle Boycott Committee has decided to suspend its international boycott of Nestle Company products. Over the last decade, a controversy has grown over the proper role of infant formula in the Third World, ways of marketing the products there and the health hazards for infants resulting from improper use. Much of this controversy has been directed at infant formula manufacturers. In 1977, INFACT (Infant Formula Action Coalition), supported by other organizations, initiated a boycott of the products of Nestle, the world's largest manufacturer of infant formula.

Out of concern for the health of infants, the World Health Assembly in May 1981 adopted the International Code of Marketing of Breastmilk Substitutes (WHO/UNICEF Code) which provides guidelines to industry, governments, health authorities and non-governmental organizations. Nestle made a firm commitment to implement that Code. Since that time, there has been considerable pressure on all infant formula companies to fully comply with the Code and much progress has been made.

INBC continued to express concern about differences it had with Nestle's interpretation of some provisions of the Code. In December 1983, INBC announced four areas of concern: educational materials, hazard warnings on labels, gifts to health professionals and free supplies to hospitals. Both Nestle and INBC sought further explanation and guidance from WHO and UNICEF on these areas of the Code.

As a result of intensive discussions involving UNICEF, Nestle further clarified its policies in these four areas of concern and INBC has recommended a suspension of the boycott.

Both parties praised UNICEF's assistance in clarifying provisions of the Code. INBC commends Nestle for taking a leadership role in industry's compliance with the International Code. Nestle recognizes and supports the commitment of INBC and its members to safeguard the children of the Third World from hazards related to the inappropriate marketing of infant formula.

— From a Joint Statement of INBC and Nestle issued January 25, 1984.

ECUMENICAL LEADERS MACKIE, SMITH DEAD

GENEVA (EPS) - Two giants of the 20th century ecumenical movement - Robert Cuthbert Mackie and John Coventry Smith - died within days of each other in mid-January.

Mackie, born 30 April 1899 at Bothwell, near Glasgow, died 13 January in Edinburgh. He was general secretary of the World Student Christian Federation 1929-38, and then associate general secretary of the World Council of Churches during its period "in formation" (1939-48) and also from 1948-55 after its founding assembly in Amsterdam.

Smith, born 10 June 1903 in Stamford, Ontario, Canada, died 15 January while addressing an adult Bible class at Abingdon Presbyterian church in the Philadelphia area on last year's WCC assembly. A missionary to Japan from 1929-43, and a U.S. Presbyterian mission executive from 1948-70, he was a member of the WCC central committee from 1961-75, including time as a WCC president (1968-75).

A minister of the (Reformed «Presbyterian») Church of Scotland, Mackie authored, edited, or contributed to several books, among them "Layman Extraordinary: John R. Mott," "The Sufficiency of God: Essays in the Ecumenical Hope in Honour of W. A. Visser 't Hooft," and "We Intend to Stay Together."

Smith, a minister of the Presbyterian Church (USA), was also active in the National Council of the Churches of Christ in the USA, the US civil rights movement, and theological education issues. He was moderator of the 180th US Presbyterian general assembly. "From Colonialism to World Community," his book-length mixture of contemporary church history and biography, appeared in 1982.

FIRST MAORI MODERATOR IN THE PRESBYTERIAN CHURCH OF NEW ZEALAND

Wellington (RPS) - History was made at the General Assembly of the Presbyterian Church of New Zealand at its annual meeting held in Christchurch in early November. The Assembly elected as its new Moderator the Right Rev. Tame Heihei Takao.

Tame Takao is the first Maori to be elected to this, the highest office in the Church, since it was founded over one hundred and forty years ago, and many Maori people gathered from all over the country to join in this special occasion.

The Presbyterian Church of New Zealand was not a pioneer in mission work to the Maoris in the early days when New Zealand was a British colony. This work was done mainly by Anglicans, Catholics and Methodists. Nevertheless in recent times, the Presbyterian Church was one of the first, if not the first, to give autonomy to its Maori Church, by setting up Te Hinota Maori (the Maori Synod) 30 years ago in 1953.

Tame Takao is a leader among his own tribe and was Moderator of Te Hinota for several years. In those days he was an elder and a layman working on his dairy farm. Then, after many years of service in the Church, including study in the Philippines under the CCA, he decided to become a minister and history again was made. It was only in October 1983, that he finished his studies and was ordained into a pastorate. Within the space of one month he had changed from being a theological student to becoming a parish minister and then Moderator of the General Assembly!

The appointment of Tame Takao as

Moderator is very timely and is likely to have a real influence on the growth of a bi-cultural society both in the Presbyterian Church and in the wider New Zealand community.

A BLIND PERSON TO BE A DEACONESS IN THE CHURCH OF SCOTLAND

Edinburgh - Barbara Strachan, a Dumbartonshire woman who has been blind since an accident at the age of nine, came a step nearer to realizing a long-held ambition to serve the church full-time, by being accepted for training as a deaconess.

Barbara is about to complete her first term at St. Colm's College, Edinburgh. She will be the first blind deaconess the Church of Scotland has ever had and their confidence in her is reinforced by the fact that she is one of two "nominated" students who are certain to be offered posts when their training course of two years is completed.

Deaconesses fulfill many functions in the church but principally fill roles in evangelistic, social and education fields.

Barbara has never allowed her handicap to stand in the way of her ambitions and she revels in a challenge. She is an elder in her home church of Alexandria North in Balloch, has cooked for the summer missions organization in Crail, worked voluntarily for four years in a centre for young people in deprived areas and has done all the usual chores of a committed church worker. "I couldn't get off with anything, I washed down the pews with everyone else," Barbara says. (News from the Church of Scotland)

CAMEROON: LEPROSY PATIENTS RETURN TO THEIR HOMES

Buea (RPS) - Nineteen pastors have been ordained to the ministry in the Presbyterian Church in Cameroon, (PCC). Addressing the ordinands, the Moderator urged them to realize that they have been sent as lambs in the midst of wolves. He went on, asking: "Do you know why Jesus sent the disciples in two's?" "No," thundered back the congregation. "Because," Rev. Kangsen said, "he wanted them to learn from one another." Then employing a Cameroonian proverb he said the reason why the river never goes straight is because it travels alone and has no one beside to advise it. The 19 pastors (7 in Kumba in the South West Province and 12 in Bamenda in the North West Province) range in age from about 35 to 55).

In another development, the Moderator presided over the inauguration of a modern recreation hall in the Church's general hospital in Manyemen. The building cost about US $200,000 for the most part donated by Bread for the World, while the rest was provided by the Presbyterian Church in Cameroon.

A most moving dimension of the programme was the "transfer" of 11 hanseniasis (leprosy) patients from the Hanseniasis and Rehabilitation Centre (HRC) also in Manyemen to their homes. Dr. Joana Oberlechner, the head of the centre said some of them had been in the institution for over 5 years. Though they were not fully well and therefore could not be discharged in the medical sense of the term, she said they were well enough to go to their homes. She issued them with certificates of fitness and urged them to continue taking their treatment regularly and to make themselves available for inspection by the mobile health workers. This would enable them to integrate into their societies. Moderator Kangsen, in a touching sermon asked the congregation to thank God for his inexpressible gift of love and healing.

CWU PRESIDENT ONLY WOMAN ON JACKSON PEACE MISSION TO SYRIA

NEW YORK, NY January 9, 1984 — Dr. Thelma C. Adair, national president of Church Women United, was the only woman member of the ecumenical delegation of religious leaders accompanying the Rev. Jesse Jackson to Syria on his mission of mercy to gain the release of Lt. Robert Goodman, recently imprisoned navy flier. She returned Wednesday morning aboard Air Force II with the official Jackson party. Other leaders in the group were the Rev. M. William Howard, a former president of the National Council of Churches; Minister Louis Farrakhan, the leader of the Nation of Islam, a Black Muslim group; the Rev. Wyatt T. Walker, pastor of the Canaan Baptist Church of New York; Jack Mendelsohn, a representative of the Unitarian-Universalist Association; and Edward Theobold, businessman from New Hampshire.

Dr. Adair heads Church Women United, a unique Christian movement of Protestant, Roman Catholic and Orthodox women dedicated to working for the empowerment of women and to making peace and justice for all people a reality. Its leaders have been mandated since its founding 42 years ago to be peace seekers and risktakers in the cause of worldwide peace. For this reason, Dr. Adair accepted the challenge and the opportunity to be a part of this peace initiative by Reverend Jackson. "For me," said Dr. Adair, "this was a journey of faith. We risked, sought positive responses and believed that miracles can indeed happen!"

Church Women United under her leadership is now calling women from around the world to take part in its 1984 Ecumenical Assembly this coming July 19th through 23rd at Purdue University. Its theme: "Come! Build a New Earth: Pieces to Peace."

Dr. Thelma C. Adair, recently named Professor Emeritus of education at the University of the City of New York, Queens College, was former moderator of the United Presbyterian Church from 1977-79.

BIBLES FOR THE TRANSCARPATHIAN REFORMED CHURCH

Budapest (RPS) - The presidium of the General Synod of the Reformed Church in Hungary presented 1000 complete Bibles in the Hungarian language to the congregations of the Transcarpathian Reformed Church in the Soviet Union. The Bibles to be distributed to the congregations reached the Reformed brothers and sisters of the area by the intermediary of Bishop Dr. Karoly Toth, one of the vice-presidents of the World Alliance of Reformed Churches.

This gift shows the close fraternal relations existing between the Hungarian Reformed Church and the Transcarpathian sister church, as well as between the latter and the WARC. At the same time, it stresses the important assistance rendered by the Russian Orthodox Church to the Hungarian Reformed Church, and to the Transcarpathian Reformed Church in facilitating the carrying out of this action.

FIRST WOMAN PASTOR—KCCJ

The Rev. Kyung, Hae Jung, was ordained last fall as the first woman pastor of the Korean Christian Church in Japan. She was inducted by the Kanto Presbytery in Shinagawa Korean Church where she had been serving as an evangelist up to October 9, 1983.

wms highlights

PRESBYTERIAL NEWS

Maitland

"In this centennial year, make your members more aware of their worthy heritage and the continuing challenge of being a part of the Women's Missionary Society of the Presbyterian Church in Canada today," said the Rev. Hugh Nugent, moderator of the Bruce-Maitland Presbytery when he brought greetings to the annual meeting of Maitland Presbyterial at St. Andrew's Church, Wingham.

Miss Maude Fisher, Mrs. Jack MacDonald and Mrs. Frank Hawthorne of Lucknow led the devotions on the theme "Rejoice," giving reasons for rejoicing as illustrated in the lives of people of the Bible and today.

The historian, Mrs. Henry MacKenzie of Ashfield, led a discussion on the centennial Presbyterial to be held in Knox Church, Kincardine May 28.

Mrs. Evan Keith asked each society to make small gifts like bibs, slippers or lap afghans suitable for people living in nursing homes and to distribute them locally.

Barrie

Bright sunshine on a cold winter day seemed to set a thankful mood for the Barrie Presbyterial Annual Meeting. The theme was "Jesus Christ: the Life of the World." The meeting was held in Essa Road Church in Barrie on January 19th.

Mrs. Helen Dafoe, the president, opened the meeting with prayer and welcomed everyone. Inspiring devotions were conducted by Mrs. Anne Anderson and Mrs. Joyce McLean of Cookstown, using scripture verses from the Gospel of St. John. Various annual reports were presented and accepted.

A Bible study on the theme "Jesus Christ: the Life of the World" was conducted by Anja Oostenbrink, A.E.C. Informal discussions on the topic took place in small groups. We were reminded that the narrow path of discipleship does not lead to a narrow outlook on life and we were left with many thoughts to ponder on this topic.

The afternoon session was opened with a memorial service conducted by Mrs. Myrtle Bates.

An extremely enthusiastic group presentation in the form of a skit, audio-visuals and a challenging talk was presented on CGIT work by a group of women with Mrs. E. Allen of Beaverton, the Children and Youth Secretary for Toronto-Kingston Synodical, reminding us of this important work with girls.

A solo by Mr. Russell Church of Barrie was enjoyed by all.

Anja Oostenbrink conducted an impressive service and meditation on the theme "Bread of Life," after which the officers who have completed their term of office were recognized. Anja then conducted the election and installation of officers for 1984.

Lindsay

The annual meeting of Lindsay Presbyterial was held on January 18th with an attendance of 70. As the Lindsay-Peterborough Presbytery was meeting at the same time, the Sacrament of the Lord's Supper was observed. The service was in charge of the Rev. J. Campbell, assisted by the elders of St. Andrews, Lindsay. Presbytery members then dispersed for their meeting. The Presbyterial president, Mrs. Gwenyth Haynes, constituted the morning session with prayer.

During the morning, reports of the various secretaries were given. The afternoon devotions were conducted by the Beaverton Women of the Church. The meditation using "Light" as the theme was most impressive.

Guest speaker was the Rev. Roy Gillatly of St. Giles Church, Peterborough. Rev. Gillatly is the chairman of the African group in the overseas program of the Board of World Mission. Having spent some time in Nigeria, he brought a well informed discourse on conditions in Africa. The installation of officers for 1984 was conducted by Dr. Eoin MacKay of Leaskdale.

Quebec

A most interesting annual meeting of the Quebec Presbyterial WMS was held at St. Andrew's Church, Sherbrooke on January 21st. The theme for the day was "Pressing Onward" with Phillipians 3: 13 and 14 being the theme verses.

Mrs. Margaret Converse, president of Melbourne, welcomed everyone. Mrs. Joyce McLeod, Sherbrooke led the devotions on the theme.

The morning session consisted of business and reports. During lunch, a surprise shower was given to Mrs. Karen McEachern of Scotstown. After lunch and a sing-song, the Rev. Blake Walker, Sherbrooke, Moderator of the Presbytery of Quebec, brought greetings. A skit was given by Yvette Larochelle and Rachel Gifford of Eglise St. Paul, Melbourne followed by the film-strip 'Nigeria, I presume?', shown by the Rev. James Jack of Melbourne. The new officers were installed by Blake Walker.

Courtesies were given by St. Andrew's, Melbourne before the Scotstown women closed the day with devotions.

Niagara

"Together It's Possible" was the theme of the 33rd Annual Meeting of Niagara Presbyterial held February 1, in St. Andrew's Church, Welland, which is celebrating its 150th year of service. Communion was celebrated by Dr. R. Hodgson of the host church who also brought greetings from the Presbytery of Niagara, and installed the WMS officers for 1984.

Mrs. Iris Houtby introduced the guest speaker, Mrs. Kathy McMullen along with her daughter, Promila. Mrs. McMullen who is a nurse, serves with her husband, the Rev. Clarence McMullen in the Punjab, India. In her address, Mrs. McMullen likened us to *Salt and Light*, whereby we can bring savour and enlightenment to life. Promila told of her schooling in India.

A memorial service was led by Mrs. Margaret Bartlett and Mrs. Marion Esler of Port Colborne. Synodical greetings were brought by Mrs. Allan Neal of Sarnia.

The business sessions were presided over by Mrs. Ellen Bailey of Welland and the reports by the various departments of the society showed a rewarding year.

A slide presentation of some of the highlights of 1983 was enjoyed, as was the Heritage Resources Filmstrip "Frontiers."

The afternoon Bible Study was led by Mrs. Eva Metler and Miss Evelyn Murdoch, A.E.C.

Following the election of officers for 1984, lunch was served by the women of St. Andrew's.

LOCAL GROUP EVENTS

Calgary, Alberta

Knox Church, Calgary has spent a busy and enjoyable year celebrating their church's Centennary. The main and central event was a Presbytery-wide Communion Service on June 11th at 8:00 p.m. with a massed choir; a full church; Provincial and Civic representatives, and the Centennial address by the minister, the Rev. Allan Aiken. The chanter led the congregation in singing the 121st psalm in the style of the old service. The communion service commemorated the first communion service conducted by the Rev. Angus Robertson on his arrival in Calgary June 11, 1883, to take charge of the Presbyterian work in Southern Alberta. Photos of all the ministers of Knox since 1883 were presented and dedicated and now hang in the Narthex.

Pot luck suppers and receptions were held for previous ministers invited to participate during the year; Heritage workshops; organ recitals; a sleigh ride; a Stampede breakfast; the honouring of five members; the burning of the mortgate; and a homecoming week at which Goforth WMS hosted a tea.

Goforth group prepared a pictorial and documentary history of Knox church; obtained pictures of all previous Knox churches from 1883 to present and laminated them on a large panel which hangs in the Narthex.

MAKE A GIFT FOR A VISITOR

The Women's Inter-Church Council of Canada is making plans to host the Executive of the International World Day of Prayer Committee in July 1984. They will be meeting in Toronto, Ontario for 8 days from July 24. These distinguished guests will come from Africa, Asia, The Caribbean, Latin America, the Middle East, North America, the Pacific and Europe. They represent several denominations including Presbyterian, Methodist, Evangelical Lutheran, Congregational, Coptic Orthodox, Armenian Orthodox, Baptist, Anglican and Roman Catholic. For instance, there will be four Presbyterians coming from Ghana, Trinidad, Guatemala and New Zealand!

To make these 20 guests aware of some of the culture and beauty of our country, we hope to present each one with a hand-crafted gift which will pack easily. If you are willing to donate, (or have a suggestion for) such a gift, or wish to make a financial contribution, we would appreciate hearing from you at the W.I.C.C. office, 77 Charles St. W., Toronto, Ontario M5S 1K5. Telephone: (416) 922-6177.

An Extra Selling Point for Glad Tidings?!

Thanks to Kay Moles for sharing this story as told to her by Nell Smith. Some women were talking about all the good points of the magazine. One said that she not only enjoyed reading it but made good use of it later because the pages were just the right size to fit the bottom of the bird cage!

SYNODICAL GIVINGS

January to December 1983

	1983 Objective	1983 Actual
British Columbia	$ 43,234	$ 42,317
Alberta	45,758	44,478
Saskatchewan	21,458	19,335
Manitoba and Northwestern Ontario	30,218	27,217
Hamilton and London	269,845	259,011
Toronto and Kingston	271,191	264,032
Quebec and Eastern Ontario	110,120	110,154
	791,824	766,544
Legacies and Special Gifts	200,000	24,170
	$991,824	$790,714

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A Message from the Treasurer

Living is giving and giving is living. There is New Life in Christ, abundant and eternal. Because we give from the heart, generously and regularly - someone, somewhere is now living that New Life in him.

A special word of congratulations to Quebec and Eastern Ontario for exceeding their objective for 1983.

Margaret M. Alexander

They who have been to the Cross are most likely to be first to proclaim the Resurrection.

Clifford Elliott
Toronto Star, August 20, 1983

Our readers write:

In reply to Lois Klempa:

I would like to suggest that there are many more important concerns for our attention without stirring up unnecessary argument over the "His and Her" issue in the hymn book and Bible.

Does not our language recognize that "mankind" refers to the human race - male and female. She objects to thinking of women as belonging to the brotherhood or sons of God; what about the men - should they be referred to as the "sisterhood" or the daughters of God or should we have the "peoplehood"!

Ms. Klempa says the Bible was written in a "Patriarchal society". Granted society has changed but does she wish to change the wording of the Bible? As Presbyterians, we profess to believe the Bible to be the word of God. Should God also be referred to as "she"? Would she have Jesus referred to as the "daughter of God"? The prophet told of the coming of a "Son"!

There are ample references to the great part women played in the economy of God and all credit is given them - they were not belittled.

We should remember that love and compassion are not the exclusive domain of women, in fact we have just as much evidence to their lack of love and inhumanity, both in and outside of the family as we do that of men. The mother figure is not always to be revered or emulated, any more than the severe father figure - just look around.

Each of us, male and female, in the human family has his or her part to play in whatever branch of work or position we fill, and if we do it well and with a humble attitude as unto God, (not as men pleasers - oops! women pleasers), there will be no need of the controversy and nit picking that the liberation group are advocating.

I have never found the male gender term so hard to tolerate. We all have our particular part to play and we compliment each other. If both sexes have abused and misused their position there are bound to be conflicts. We live in a human and far from ideal society even in the so called Christian family - there are bound to be problems of one sort or another, but let's not exacerbate them with needless argument and "chips on the shoulder" that will really profit no one.

E.M. McLeod, Calgary, Alberta

Re: Making Room for the Action of God by Alastair Hulbert, December Issue - Hulbert writes "Advent ... is not a story about being submissive. It is about the way one person gave God room to move." What kind of semantics is this? How can Mary's response "Be it unto me according to thy Word," be considered anything else but a wonderful example of submissiveness, humility and obedience. Yes, Mary's greatness does lie in her submissiveness, her unquestioning submission to the will of God.

How often have we too extolled humility in the church when Christ himself calls us to humble ourselves? All these terms Hulbert tries to substitute for obedience and humility won't do. Mary didn't just allow God room, or let it be - she obeyed. Our picture of the annunciation is not one of a woman looking expectantly at an empty space as Hulbert suggests. No. It is one of Mary answering "Behold the handmaid of the Lord" to the heavenly messenger, *Gabriel, sent directly to speak to her from the presence of God.*

Marie Muth, Belleville, Ont.

For the past four years I have been the Glad Tidings secretary for the St. Columba congregation. During this time I have become generally dissatisfied with much of the material.

While the specific missionary news is worthwhile, I have not been happy with the feminist and liberal tones of numerous articles and was particularly offended by Alastair Hulbert's article in the December issue. I have also been disappointed with many of the editorials for their frequent lack of Biblical and spiritual content. Two or three months will go by before God or Christ is referred to in these editorials and I feel they should be more Christ centred.

I realize that no doubt I am in the minority in my opinions and since I was not renewing my subscription, I felt it hypocritical to remain as Glad Tidings secretary. It was suggested by our Church group that I write and explain the reasons behind my decision.

Mrs. M.A., Belleville, Ont.

A "thank you" from May Nutt for the many expressions of cheer that have come from across the country. May fell and broke her hip in early January. She says, "I must have the most publicized broken hip in Canada!"

We're all glad to know May is coming along fine. Editor.

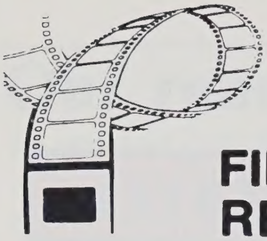
historia

The Gordon Macpherson Auxiliary of Chalmers Church, Toronto was organized on May 14, 1886 with 16 ladies present. Mrs. John Mutch, wife of the minister, was president and Mrs. William Tate was secretary. Chalmers Church, now closed, was located at Dundas Street and Dovercourt Road.

The treasurer had to walk all the way to Sherbourne Street to bank the money. This was not easy as the sidewalk was just cordwood logs. The offering for the first year was $8.63 and the records show that a bale was sent out west to what was considered the "foreign field" of that day.

This account was furnished for the history of West Toronto Presbyterial of the WMS by Miss Ruby Cruickshank in November 1969.

Dorothy Findlay
Historian, West Toronto Presbyterial



FILMS/ RESOURCES

UJAMAA—SOCIALISM: DEVELOPMENT IN TANZANIA

The Tanzania Working Group of the Inter-Church Coalition in Africa (ICCAF), of which the Presbyterian Church in Canada is a member, is happy to present a new education kit on Tanzania. The kit was initiated out of a concern for this African country, which is now working at nation building within the community of Africa nations. The Tanzania Working Group hopes that interested groups will be able to use it to become more aware of what is happening in Tanzania and, where possible, develop ways of being in solidarity with its people.

The kit's introduction includes basic information on Tanzania, some historical background, indicators of its socio-economic development, and information on churches in Tanzania. One of the papers, "Contrasting Images" presents different interpretations of the Tanzanian development experience. A study guide outlines how the kit can be used by a group and suggests questions for discussion. Especially useful for interested groups is a list of possible actions to take and a list of further resources: articles, videos, etc.

Copies of the TANZANIA KIT can be obtained directly from ICCAF 9129 St. Clair Ave. W., Toronto, M4V 1N5.

POSTER/CALENDAR CONTEST

The General Assembly of the United Nations has designated 1985 as

INTERNATIONAL YOUTH YEAR

Participation, Development, Peace

As part of its contribution, the Sub-unit of Youth of the World Council of Churches is sponsoring a poster/calendar design contest, open to young artists (born after 31 December 1952) everywhere.

A first prize of Sfr. 2000 (around $1147 Cdn.) and three honorable mentions will be awarded by a special international jury. The prize-winning poster will be published in ONE WORLD, a monthly magazine of the World Council of Churches. The designs may also be used as magazine and book covers, as illustrations for articles and in art exhibits.

The WCC reserves sole rights of publication unless otherwise stated by the artist. WCC cannot accept liability for loss or damage of material submitted.

Technical Specifications

Each poster must contain the following:

— The words International Youth Year: Participation, Development, Peace.

— Either version of the WCC symbol as shown below.

— The whole 1985 calendar year.

— Posters may be in full or limited colour.

— Photography and collage may be used as well as painting, drawing, design.

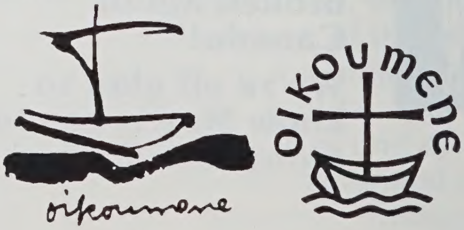
— Format should be "A 2" (42cm x 62cm).

— Artist's name, address and date of birth should be written on the back.

— Illustration boards are preferred, but designs may be shipped in mailing tubes if feasible.

Designs should be received at the following address before July 1, 1984:

IYY Poster Contest
WCC Sub-Unit on Youth
150, rte de Ferney
1211 Geneva 20, Switzerland



Where our dollar$ go

by Marjorie Ross

Those of you who have supported the overseas mission of our church for many years will remember that in days gone by our missionaries would request capital funds for building schools, hospitals and churches in the mission fields such as the Tamkang High School in Taiwan or the MacGregor College Chapel in Nigeria. Many fine buildings were erected which remain as witnesses to the faith of those who built them, and to the generosity of Canadians who never saw them except in photographs. All these buildings have now been transferred to the national churches, and have become their responsibility.

However, the Board of World Mission is still indirectly involved in building overseas. As our partner churches grow they require new spaces for worship and teaching. In Africa in particular, congregations overflow their buildings (see the article by Glen Inglis on building a church in Malawi which was part of the Central Africa study - *Glad Tidings,* June, 1983). Most of the money for construction comes from the people themselves, but sometimes their building funds get a boost by a gift from their friends overseas.

Last year, the Board of World Mission was able to use a legacy to add to funds it had set aside for Malawi and to contribute $7,500 towards the cost of a new larger church building in Mangochi, a regional capital with a large Muslim population. The Christian congregation has an excellent new minister and is growing rapidly. They are proud of their new church as a symbol of the Christian presence in the town.

* * * * * * * * *

Through legacies, and particularly through our regular contributions, the Board of World Mission can help growing churches in Canada and overseas.

In Remembrance

Mrs. Doreen McGeachy
Central, Cambridge, Ont.

Miss Beatrice Condie
St. John's, Cornwall, Ont.

Mrs. Evelyn Corbett
Durham, Ont.

Mrs. Ruby Morrison
Knox, Dutton, Ont.

Mrs. W. G. (Laura) Brownlee
St. Luke's, Finch, Ont.

Mrs. Thomas MacDonald
Knox, Gorrie, Ont.

Miss Margaret E. Stewart
Miss Elsie B. Hewer
Knox, Guelph, Ont.

Mrs. Ila Dorrance
St. Andrew's, Huntsville, Ont.

Mrs. Jean Holland
St. Andrew's, Kitchener, Ont.

Mrs. Sadie Ferguson
St. Andrew's, Lindsay, Ont.

Mrs. Lila Boyd
Knox, Manotick, Ont.

Mrs. Laura Grant
St. Andrew's, Martintown, Ont.

Mrs. G. (Margaret) McNabb
St. Mark's, Orillia, Ont.

Mrs. G. (Agnes) McGlasham
First, Pelham, Ont.

Mrs. N. (Doris) McEwen
Westminster, Sault St. Marie, Ontario

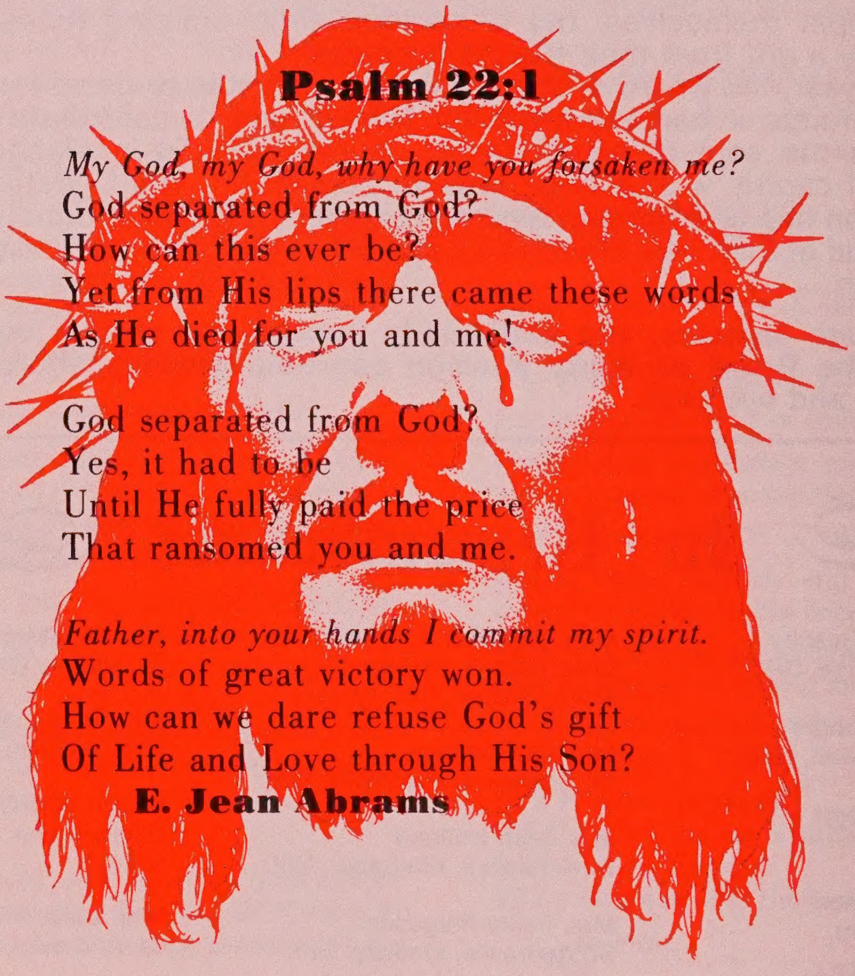
Mrs. Edna McFarlane
St. Andrew's, Strathroy, Ont.

Miss Catherine Douglas
Glenview, Toronto, Ont.

Mrs. Mina Smith
Mrs. Minnie A. Watson
Knox, Victoria, B.C.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.



Psalm 22:1

My God, my God, why have you forsaken me?
God separated from God?
How can this ever be?
Yet from His lips there came these words
As He died for you and me!

God separated from God?
Yes, it had to be
Until He fully paid the price
That ransomed you and me.

Father, into your hands I commit my spirit.
Words of great victory won.
How can we dare refuse God's gift
Of Life and Love through His Son?

E. Jean Abrams

MAY 1984

GLAD TIDINGS

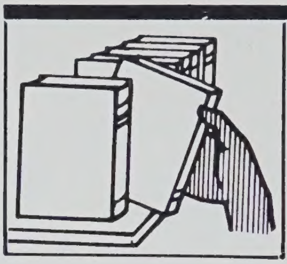
Volume 60 No. 5 **GLAD TIDINGS** May 1984

FEATURES

Women Hold Up Half The Sky 4
by Barbel von Wartenberg
In Memoriam - 8
Marion Gordon
Mary Watson
The Church Resource Library 9
by Lois Snider
For Quiet Miracles - a poem 12
by Heather Kirkwood
Understanding Christianity in Africa 13
Rural and Urban Churches in Malawi - A Comparison 14
by Songe Chibambo
Bible Study 16
by Barry Mack
Tribal Gods or Universal God? 17
by Kosuke Koyama
Honorary Memberships - 1983 30
A child went by - a poem 32
by Norma Vineham

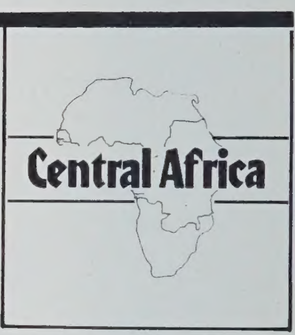
REGULARS

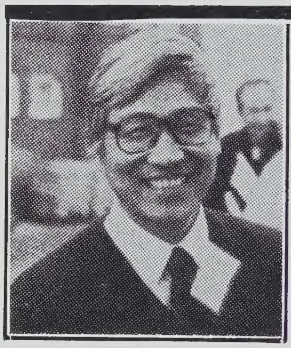
Editorial 3
Celebrate Youth 21
Dear Friends 22
Books 24
Highlights 25
News 29
In Remembrance 31



Is your congregation hiding a valuable resource?
9

More resources for the 1983-84 Mission Study
13 - 16





Kosuke Koyama Challenges Your Theology
17

CREDITS

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Written in Love

… roots and wings

My son had a friend over recently and I had to yell to get their attention over all the chattering. "You know," I said, "when I was a little girl, they used to say that children should be seen and not heard."

"Yah, Mom," replied my eleven-going-on-twenty-year-old son, "but times have changed."

"Sure," quipped his friend, "nowadays, *parents* should be seen and not heard!"

I had to laugh over that but it made me wonder how often I do talk too much to my children, or *at* them. Sometimes I'm so busy telling them what to do and how to act that I don't listen to what they are saying to me. In the guise of trying to guide them, I stifle their growth.

A wise person wrote, "There are two things we can give our children, the one is roots and the other is wings." Sounds like an impossible contradiction. But it's not.

When children are little we are completely in control of their lives. We dress them, feed them, pick them up and put them down. We decide when they go to bed - even though they may voice their disagreement. As children grow, they begin to take control of their own lives, often to the dismay of their parents. Now my son tells *me* how long he wants his hair and what time *he* thinks he should be home.

My children are beginning to go their own way. Every once in a while, an odd silence descends on the house and I realize that before long I will be suffering from the empty nest syndrome.

It's not easy to stand by as they make their own decisions. It's like teaching them to ride a bicycle. You have to be close enough to reach out and catch them if they are going to tip but you can't ride the bicycle for them. Nor can you keep the training wheels on forever.

As we love and care for children, we provide the basic necessities of life - food, shelter, clothing so their bodies will grow strong and their minds will be alert. More than that we must help them grow emotionally strong. By being there for them, by listening to their inner voices as well as what they actually say, by riding through the storms of life with them and by keeping light and laughter in their lives we provide a sturdy base for sound emotional health. We allow them to develop the skills whereby they learn to choose for themselves, and we give them freedom to make their own decisions. In the garden of our caring and love, they can put down deep roots and grow their own wings.

When we bring them up in our faith, when we live that faith in our own lives and practise it in our homes, we give them a rock on which they can stand and in which they can find direction and strength. It's like God has done for us. Rooted in his love and care, we have wings to fly. We are free in him.

June

Women Hold Up Half The Sky

(Chinese Proverb)

by Barbel von Wartenberg
Director, Sub-Unit on Women in
Church and Society
World Council of Churches

This old Chinese proverb expresses what women in all parts of the world know and yet have to discover for themselves: they are half of humanity and hold half of its wisdom and beauty, its knowledge and strength, its dignity and faith. Women know their contributions to the life of their families, to churches and societies are indispensable.

It is out of this awareness that women today are raising their voices more clearly and becoming more articulate on many issues. They are fighting for the survival of their children and families in the poor areas of the world, as shown so clearly, for example, by Domitila de Chungara of Bolivia in her book "Let me Speak". Women like the social workers and nuns in Manila and Hong Kong are struggling for the dignity of their sisters who are the victims of exploitation on the assembly-lines of multinational firms or easy and cheap toys for men from Western countries. Women are leaving their kitchens and homes in great numbers to march against the dangers of a nuclear holocaust, tackling politicians and church leaders in North America and Western Europe, often under the leadership of committed Christian women. Women are daring to spell out their new theological discoveries and spiritual experiences, giving equal weight to a non-intellectual expression of faith, to the playful, poetic and emotional dimensions of life, instead of dividing body and spirit in a dualistic way. A new movement of women theologians has grown up in almost all parts of the world.

Women are finding their way into history, seeking full and equal opportunity to determine our common future. And they know they stand in a long line of brave unknown ancestors who with the restricted means available to them, expressed the holistic understanding of life so beautifully contained in the famous song of the American women workers at the beginning of this century:

"As we go marching marching
we battle too for men
for they are women's children
and we mother them again.
Our lives shall not be sweated
from birth until life closes
hearts starve as well as bodies.
Give us bread but give us roses.

As we go marching marching
unnumbered women dead
go crying through our singing
their ancient songs of bread.
Small art and love and beauty
their drudging spirits knew.
Yes, it is bread we fight for
but we fight for roses too."

Women hold up half the sky. And yet: do women really know this? And do others know it as well?

The Situation of Women

It is impossible to make an overall assessment of the situation of women in the different parts of the world. In spite of a long struggle for equality and recognition conducted mainly by secular women over the last two centuries, the situation of women today differs from country to country. Women themselves are struggling to describe the way they want to go. The churches often have great difficulty in recognizing the equality of women. They have the weight of tradition and of long-standing male interpretation of scripture on their side.

By tradition and culture the contribution of women is often restricted to the private sphere of home and family life, to service functions in the community, to the more silent and indirect ways of participation. "Kinder, Kirche, Küche" — children, church, kitchen, is a German saying which succinctly describes the place many women still hold today. By providing services they pave the way for sons, brothers, husbands, fathers, to play active roles in society. How often in our experience do women appear only from kitchens and outer offices in order to serve heads of families or bosses when they receive visitors?

Haven't we all seen that in many families girls receive less education than boys? Girls may even start to work at a very early age in order to provide a better education for their brothers.

Don't we all know that in most industrialized societies women are often the cheapest labour force and that in many modern cities of the third world they work without social security or union protection? Paid maternity leave is unheard of.

Are we aware that the majority of rural women in third world countries is engaged in producing food; yet they often work with crude, backbreaking implements? Who makes the decision about the kind of technology that would help ease their work and increase production?

Women members of religious orders rely in their spiritual life on male priests and pastors to act as confessors. The woman's role in the church is still predominantly one of service, active, but voiceless. Among the churches of the reformation there are still many that refuse or hesitate to ordain women to the ministry, and often the positions of church elders and deaconesses are closed to them.

But in many parts of the world women are challenging the underlying pattern of inequality. They are also questioning the quasi-universal adoption of certain concepts which male-dominated western societies have elevated over all others: power, efficiency, the desirability of industrialization, rationality, for example.

On the one hand, women themselves, having internalized many of their inferiority complexes, are often not prepared to participate fully in public life. They do not fight for their rights. Some do not even want to participate, either because they have accepted their situations or because they refuse to work within structures dominated by male values. Moreover, working in the public and economic sector is often a double burden for women who continue to accept the exclusive responsibility for the private sphere of the family.

As a staff member of the WCC I have to travel to many places. The demons of oppression are usually identified and analysed: in many countries economic exploitation, racial discrimination, violation of human rights and religious liberty, political domination and media manipulation are widespread. But when one tries to point out the patterns of sexist oppression, even the most progressive people often shake their heads in embarrassment or smile helplessly. Others express arrogant disapproval. It is thought that women exaggerate their case or that other forms of oppression are much worse and need more urgent attention. Some go so far as to assert that women love their chains or that they do not feel oppressed. (It is true that oppressed people sometimes prefer to stay in "Egypt" rather than go into the "desert" of freedom.)

Alas, oppressors never see themselves as oppressors, whether in South Africa or elsewhere. The whole weight of oppression is often hidden behind subtle and polite forms of paternalism. Only those who experience oppression can articulate the measure of oppression. Men can never be free so long as women are oppressed.

New Light on the Contribution of Women

The contribution which women make to the life of church and society frequently fails to receive full recognition. I have often heard colleagues say, "There were not very many people in church on Sunday and those that were there were women." If we read our biblical witness carefully, we discover that a few women stayed with Jesus until the end, when even the disciples had left him. Faithful as they were, they went to the place where his body was laid. They were the first to experience and understand that Jesus was not dead but alive amongst them. Everything started anew with a few women.

The disciples considered this as nonsense or "women's cackle" (Luke 24:9). This attitude about the theological and spiritual contribution of women is still predominant among church leaders and theologians today. Couldn't the early churches build their line of succession on the first Easter witnesses? Of course, it would have been impossible to base the incredible message of the resurrection on the witness of women in a society in which women and slaves were not even able to appear as witnesses in court.

How was the world to believe if even the disciples did not believe the testimony of women? In a world of fatherly and kingly authority women were limited to the role of mediators in the religious sphere, but never could rise to positions of authority. Their contributions were treated as purely complementary. But it must be clearly stated: the true tradition of the resurrection begins with the witness of women.

Women have always been the most steadfast believers, both in the troubled times of old and in modern church history: mothers, grandmothers, whose endurance, whose deeper sense for religious truth, whose spiritual power lasted longer and was stronger than all "rational" and "scientific" thinking and theological discourse on the nature and existence of God. This enduring belief has preserved the religious dimension of human life against all scientific argument which sought to destroy it. Recognizing God with the heart more than with the head, women have held on to the integrity of the Gospel against the old contentious, theologising church. Having after much struggle finally gained access to theological education, women are rediscovering and contributing new interpretations to the Gospel which had been lost or ignored through centuries of church history and exegeses written by men.

In an age when people have no time for the deeper things of life, it is the grandmothers, mothers and kindergarten teachers who are the religious educators; it is the women who do voluntary work to maintain the church, from fundraising to upkeep, cleaning, baking the communion bread, visiting the sick and doing diaconal work.

Today women dare to ask church leaders critical questions about biblical interpretation and social responsibility. They are becoming involved in courageous acts in the cause of justice and peace. In these and other ways women will bring gifts and insights to the church which will help it to bear more open and lively witness in our secularised societies.

Come, Let us Celebrate a Feast of Life

At the VIth Assembly of the World Council of Churches in Vancouver 1983 there were more women than at any other Assembly. Women's participation has progressively increased — from 6% in Amsterdam (1948) to about 30% in Vancouver (approx. 200).

The role and participation of women in the churches is one of the most controversial issues in the present ecumenical debate, even if it is sometimes considered a marginal issue compared with the questions of church unity, human survival and justice in the world. This certainly surfaced at the Assembly. This question does not touch only on deep theological ground and historical developments, it also involves the question of power and decision-making in the church and the church's recognition of women's contribution. Are church men prepared to accept the participation of women in the spiritual leadership and decision-making power of the church? In bilateral negotiations on church unity the place of women plays a crucial role. One hears one side explaining its failure to move forward on this question because it could complicate the dialogue on unity with another confessional family. Almost all those who refuse, for example, the ordination of women, use this argument. Can there be unity among male church leaders without seriously tackling the question of women's role? Can unity be achieved without agreement with the women in the churches? What kind of unity would it be?

How will decisions in the Assembly affect the lives of the millions of Christian women in all parts of the world? Will the women delegates raise their voices on behalf of their sisters at home and elsewhere? Will they dare to speak up in the presence of their powerful church leaders? Will they know how to use the communication system and other structures of the Assembly effectively for their cause? Will women support each other or will they allow other loyalties to prevail: confessional, regional, national, racial, cultural loyalties? Will they not, in the first instance, react as West Europeans, Asians, Lutherans, Orthodox, North Americans, Third World people, etc.? Will women refuse to build solidarity amongst themselves in order to avoid the accusations of dividing the community? Will they share with each other, without feelings of jealousy or competition, their hopes and their commitment to the church of Christ in the world and help to build a global sisterhood?

We will celebrate our common belief, which is not lessened by differences of race, sex, class, nationality, denomination and culture. As in the days of Jesus Christ in Galilee, we will be a community around Him, together with a few of our brothers who will participate in our meeting. Our hope is that women will be better prepared to act as partners with men, better able to advocate and contribute to the total life of the Assembly. May this partnership signal a renewed community of women and men in church and in society.

Reprinted from *Vision* '83, WCC.

In Memoriam

Marion Gordon

Marion Gordon passed away in Winnipeg on January 16th. She was a sister of the late Dr. Alan Farris, former Principal of Knox College.

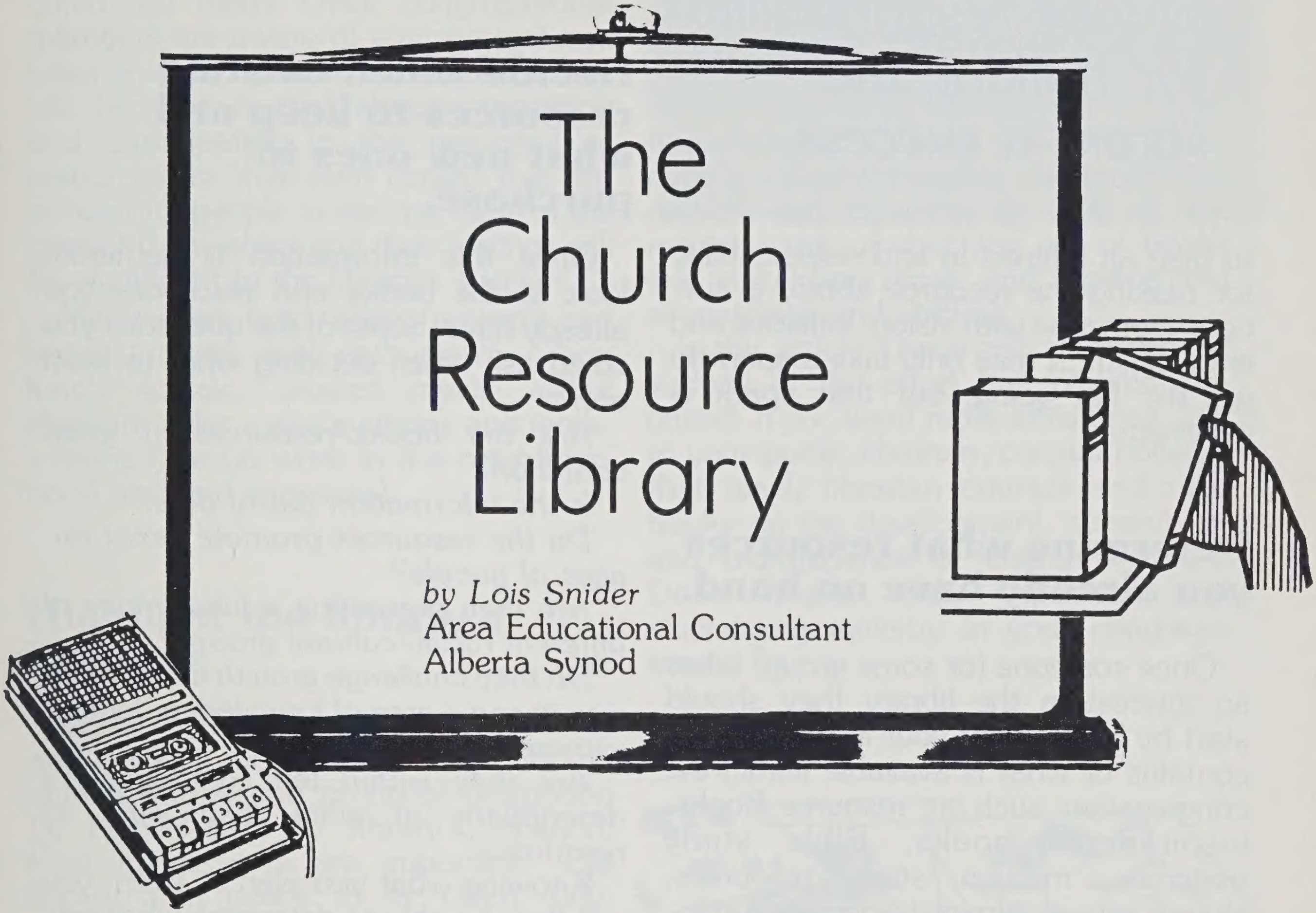
Mrs. Gordon was very involved in the work of St. James Church, Winnipeg, and at the time of her death was an elder of the church. For many years she held the office of Treasurer of the Afternoon Auxiliary, W.M.S. She was also a leader of the C.O.C. for several years.

Mrs. Gordon was very involved in mission, both at home and world-wide, and served in many offices, such as Past President of the Winnipeg Presbyterial, Past President of Manitoba and Northwestern Ontario Synodical, and on the Board of World Mission for three years.

Her quiet and gentle presence will be sorely missed by all who knew her, worked with her and relied on her.

Mary Watson

Mrs. T. J. Watson (Mary), widow of the former minister of St. Andrew's, Fredericton, passed away on December 28, 1983. Mary was an active and valued member of St. Andrew's WMS (now inactive) and Life Member of the WMS-ED. The Watsons served the Presbyterian Church in Canada from 1928 to 1931 as missionaries to Guyana.



The Church Resource Library

by Lois Snider
Area Educational Consultant
Alberta Synod

What is hidden in the dark corners or cupboards of some churches and rarely used? The left over Christmas pageant props? No, the church resource library.

The library is one of the most neglected areas of Christian education in many congregations.

The function of a library is to support the mission education of the church, to undergird the church's teachings, the preaching and mission outreach of the congregation. A library can help individuals develop a knowledgeable faith as well as skills and gifts as children of God and workers in God's kingdom.

To fulfill that purpose someone needs

> *The library is one of the most neglected areas of Christian education.*

Someone needs to take responsibility for making the library a success.

to take an interest in and responsibility for making the resource library a success - someone with vision, initiative and enthusiasm. It may only take a spark to get the fire going, but that spark is necessary.

Determine what resources you already have on hand.

Once someone (or some group) takes an interest in the library they should start by listing what your library already contains or what is available within the congregation such as resource books, inspirational books, Bible study materials, mission study resources, church school administration resources, teaching aid resources, audio-resources including filmstrips, over-head transparencies, flannelgraph resources and flat teaching pictures.

Find out what resources are needed.

Survey all the groups in your congregation from the session to the various congregational administrative committees, the church school, youth and children's groups and even the choir! Get them to list how they see the library helping them, what materials/resources they would like included and to specifically state how they will make use of these materials/resources in the library.

Decide which existing resources to keep and what new ones to purchase.

Once this information is gathered, look at the books and resources you already have. Some of the questions you could ask when deciding what to keep are:

Are the books/resources in good condition?

Is the information out of date?

Do the resources promote sexist images of people?

Are they presenting a false image of different racial/cultural groups?

Do they challenge growth and expansion in some area of knowledge, faith or witness?

Are they within the congregation's descriptions of what they want as resources?

Knowing what you plan to keep, you will then be able to determine what new resources are needed.

Raise funds.

The really exciting and challenging part of building an effective church library now begins: raising monies for the purchase of resources. Funds for the library can be requested from the session at the congregational meeting and church groups or individuals can be asked to donate funds or specific resources.

To gain support for the books you would like included in the library, borrow some desired books (from church professionals, your public library) for a few

Sundays and launch the "book sponsor programme" so that people can look at the resources, find out what they are like, how they could be used and who could use them. Once congregational members are aware of your project and what you are trying to accomplish, they will become excited about supporting and participating in the purchase of resources for their own library. It is important for people to feel the value of the project themselves and their feelings will be significant in the library's success.

Many other fund-raising projects can spark interest and enthusiasm - box lunch socials, catered meals, white elephant sales, cake auctions and work-a-thons (line up work in the neighbourhood and find sponsors).

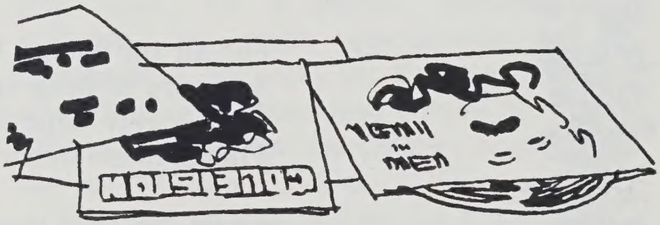
Highlight the library's location.

While you are promoting resources and seeking donations to the library, launch the second prong of promotion by highlighting the library's location. First impressions are important. The library area needs to be clean, tidy, colourful, well lit, but most important of all, accessible. Find a central location. If possible, provide a table and chairs so people can be comfortable when reviewing what resources they have selected. As the physical location is developed, provide an area to promote special books and resources. A good card index is essential with clearly marked areas such as Bible Study, Administration, Crafts, both in the card index and on the book shelves. Accessibility is not only in terms of location but how easily the people can find the information and resources they need.

A good library eventually needs a committee who will take the responsibility and share the heavy workload. Maintaining a library involves continued promotion and planning as well as the regular work of checking out of books and resources, repair and replacement of materials and staffing.

> *People need to feel the value of the project themselves.*

In this article, I have only skimmed the surface of the effort and planning required. If you want more assistance, talk to your public librarian, consult colleges that teach librarian courses and read books on the development, supervision and maintenance of church libraries. Don't neglect this important and challenging ministry in your congregation.



Recommended Reading:

Arthur K. Saul, *121 Ways Towards A More Effective Church Library*, Victor Books (Division of S.P. Publications): Whitby (1980)

Betty McMichael, *The Library And Resource Centre In Christian Education:* The Complete Guide, Moody Press: Chicago (1977)

Maryann J. Dotts, *The Church Resource Library: How To Start It And Make It Grow*, Abington: Nashville (1975)

For Quiet Miracles

How shall I spend my life today
So that I make each moment last?
Tomorrow may not come my way,
And yesterday is past.

Today is all I have to know
What living is, so I must try
To make these quiet hours show
That I was passing by.

I won't achieve a glorious deed
That all the world will turn to see;
But could I fill a special need
For someone close to me?

If I could share some laughter here,
If I could talk with one good friend;
Or just be glad for simple joys,
This day will never end.

For all the happy times we've had
Are ours to keep in memory;
Each lovely hour forever stays
Throughout eternity.

So let me take the time to see
Each miracle that comes my way;
To live each minute to the full
All through this special day.

This is my life; I want to use
My time - to make each moment last;
Tomorrow is not mine to choose,
And yesterday is past.

Heather Kirkwood

Understanding Christianity In Africa

The following is abridged from the text of a talk given by John Onaiyekan, a Nigerian Roman Catholic bishop. The talk was delivered to the Institute of Church and Society in Ibadan, under the title "Christianity, a Foreign Religion", and was reproduced in the Institute's quarterly (1982: 3 and 4) and reprinted by the Ecumenical Press Service.

To say that Christianity is a "foreign religion" is not saying much: it is obvious and clear that it came to us from outside. Although some parts of Africa, like North Africa, Egypt and Ethiopia came into contact with Christianity within the first century of the Christian era, the earliest documented appearance of Christianity in the geographical area we now call Nigeria dates only to the second half of the 15th century... We can also call Christianity a foreign religion when we consider the nationality of the agents who introduced and spread it in this country and the fact that it proposed for acceptance some tenets of doctrine and norms of morality which were foreign to and different from those current in our traditional culture...

We wish, however, to suggest that even our so-called traditional religions are themselves products of a historical evolution. In June 1970, a conference was held in Dar-es-Salaam. The purpose of it was to attempt a historical study of African religious systems. From this conference came a book edited by T. O. Ranger and Isaria Kimambo with the title "The Historical Study of African Religion". The discussions at this conference show clearly how unrealistic it is to continue to speak in static, (a historical term), of African traditional religions. Therefore, we are not to imagine that the stage our African traditional religions were at, when the so-called "foreign" religions arrived, was a fixed fossilised system that had never been subject to change, adjustments, and assimilations of new elements...

Christianity is NOT a European religion. The European countries too were converted from previous pagan religions, and since it was so long ago, we now assume that they have always been Christians... Nowadays, in the everyday business of government and politics, in business and in the formulation of diplomatic policies, Christian ideas and ideals have at best an indirect bearing on the decisions taken. The churches in these countries are now aware that they can no longer take it for granted that everyone is a Christian...

Christianity defies restriction along any lines, be it ethnic, national or cultural. In each circumstance, it demands a decision for the man Jesus who died on a cross and whom St. Paul tells us is "folly for the Greeks and scandal for the Jews" (I Cor. 1:23).

The task that is before the committed Christian in our cultural environment now is two-fold... First, a person has to grasp the essence of the Christian message and decide to embrace it... The second task is to develop an enlightened and realistic appreciation of our traditional religious forms of expression and bring them to bear on the ways we live and practise our Christian faith... When this double task is taken seriously, we would be, and would be seen to be, both orthodox Christians as well as genuine Africans. Then would the question "Is Christianity a Foreign Religion?" be seen for what it really is: a non-issue.

Rural and Urban Churches in Malawi

A Comparison

by Songe Chibambo
St. Michael and All Angels
Blantyre, Malawi

The Presbyterian Church is the biggest crowd puller in Malawi as statistics have shown. Many people became members because they were educated at Presbyterian Schools, but although multitudes both in towns and villages, attend church services, many differences have been observed.

Giving

In the villages, most, if not all, members are local farmers who earn their living by growing crops mainly for consumption on a small scale. Only when they want to buy a cloth or sugar, salt or meat do they sell their products at a local market. This then explains the main reason why the Sunday collection is very low compared to that of the urbans where members earn their living by working in companies or government offices.

The annual maximum pledge in the villages is about K(Kwaccha)1.50 (about .78¢ Canadian) because many members cannot afford to give as much while in towns members can afford to give about K5.00.

In my opinion the members are still ignorant of the blessing found in Luke 6:38 where our Lord is commanding us to give and it shall also be given to us in good measure. I think stewardship should be emphasized both in towns and villages.

Fellowship

There is a wholehearted fellowship in villages compared to that of towns. After the service in the villages, members spend about two hours extending a hand of fellowship and chatting. This is a time when they discuss problems they face in their different homes and has resulted in knowing one another better. Fellowship continues in individual homes where afternoon services are conducted by elders.

Elders who have a record of the members in their locations do a follow-up of the members who are missing at the church services. In town after the service, members exchange a greeting and then everybody usually returns home. Elders do not follow-up the new faces who have come in their locations and they do not know where the missing members are.

In town, members have diverse motives for the church services. Most attend to show their new clothes or to be recognized by the Session. Young members may go at the time they want to be married. Others want to have their funeral services conducted in a church.

Singing hymns at a service in villages is more lively than in towns because members in villages really come to worship God. Sunday to them is a sacred day when they cannot work in their gardens. Members in town mostly regard Sunday as a day when they have to spend one and a half hours at the church. Off they go after the service, looking forward to afternoon activities at home.

Discipline

The laws in villages are more rigid than in towns. If a girl is pregnant, both the boy and the girl are excommunicated instantly. This stiff law was imposed to discourage sexual immorality in the church. This law is not taken seriously in towns because a marriage service can be conducted by a pastor if the two have decided to marry.

Any member found consulting a medium in villages is also instantly excommunicated.

Living conditions of Pastors

The early missionaries who lived in comfortable homes taught a false teaching by saying that poor people should be content with their poverty because they were to inherit the kingdom of heaven. This teaching left a bad impact on the members. As a result, a pastor's living conditions are very poor in villages. Their monthly salary is very low compared to those in towns, but it must also be noted that poor giving has contributed to the low salaries. Pastors in villages generally look miserable because they cannot afford good meals, good dressing (one service gown, one suit, one pair of shoes) and a comfortable home. Their houses have hard furniture, no electricity and outside water, unlike the houses in towns. I think the Synod can do something to improve the living conditions of pastors who would prefer living in towns if given a choice. Pastors in villages who have a charge covering a large area, cover it by foot which makes it very difficult.

Woman's Guild

The woman's guild is more active in villages because most members are mature in mind. In towns there are more young women who join woman's guild because there are fewer elderly women in towns. The women in villages organize funeral services and they really know how to comfort the deceased. They also have inter-branch meetings to encourage one another.

Pastors' widows are paid something in villages by the Synod, unlike in towns.

Youth

As already indicated, the Session in the villages is too conservative. Youth are not allowed to participate fully for example in conducting a service. Youth are not allowed to play guitars and dance in villages because it is considered unscriptural. But it must be noted in both places youth organize their own meetings.

Conclusion

There is a great need for the three Synods to sit down and look for ways to encourage fellowship among members and ways to improve the conditions of the pastors. ■

Bible Study

Notes from Barry Mack, Nigeria

PREPARATION: Read Exodus 6:2-8, Hebrews 11: 23-29

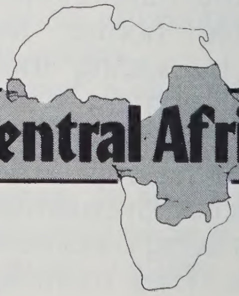
MEDITATION: Moses made a choice and that choice is understood by the writer of Hebrews as a supreme example of faith. Faith has to do with making decisions. Moses turned away from the ease and luxury of life at the top and chose something else. What? What did Moses choose? He chose involvement with his people in their struggles and in their slavery. He chose the promises of God made to his ancestor Abraham about a promised land. He decided to say 'yes' to the promises of God, to take them upon himself and to work for their realization. He decided to take all that God had given him - his looks, his education, experience, his position, all that enabled him to be a leader - and to walk forward in faith towards the future that God held open before them.

Faith is not sitting back and waiting to see if God's promises will come true. It's not sitting idle in Pharaoh's court enjoying the various amusements available to the elite and looking out the window from time to time to see if God is doing anything to help the Israelites. No. Faith is active. Faith is committed. Faith is engaged in the struggle to bring about the promises of God. Unless faith is prepared to make tough decisions and to act, it is not faith. Faith means plunging ahead sure of the power of God. God and man work together in the life of faith.

QUESTIONS FOR DISCUSSION:

The Study Group in Nigeria discussed the following questions in relation to Nigeria. Your group can discuss them in the Canadian context.

What does the story of Moses say to us in Nigeria? What especially does it say to the Christian educated elite? What decision do we have to make? What is it like to live in Pharaoh's court here in Nigeria? What does the image of slavery in Egypt suggest to us? What might be involved in leading the people out of captivity towards the promised land?



1983 - 1984 Mission Study **Central Africa**

Tribal Gods or Universal God?

I have in my mind two images of God: one may be called the tribal god; the other, the Universal God. Obviously, there is a certain tension between them and this tension has been one of my life struggles since the day of Hiroshima. I have had considerable personal experience with the tribal god. Coming to the Christian faith meant, for me, a transition from life under the power of the tribal god to that of the Universal God.

I lived my first fifteen years under the strong religious ideology of the Japanese tribal god. This ideology suddenly appeared on the horizon of Japanese history toward the end of the nineteenth century and was very active for exactly fifty years—from 1895, the year of the Japanese victory over China, to 1945, the year of Hiroshima. The worship of the tribal god took the form of enforced devotion to the emperor; polytheistic Japan suddenly became monotheistic. People gradually began to feel that they, too, were divine. This whole national god-system, which is very "religious" in character, placed Japan at the center of the world. Whatever Japan did was thought to be the expression of the "Mind of the Righteous Heaven." Anyone who doubted this was a traitor. I call this god tribal because its concern was limited to the glory of one country—in this case, Japan. It had no regard for the welfare of the Chinese, Koreans, Americans, Italians. This god could not speak any language other than Japanese. It had no international experience; it was parochial. This god told us the only difference between Japan and China was that Japan told the truth and China told lies. The Japanese national devotion to its parochial god brought ruin for the nation. The world is full of parochial gods; therefore, it is full of militarism and racism. Parochial gods divide humanity. We are called upon to choose the Universal God who unites humanity.

Tribal Theology

Let us take a closer look at the tribal god. Its main characteristic is that it does not make critical comments against its own tribe. This conveniently approving god comes to us in three ways:

First, it entices us to divide the human family into two neat sections—good people and bad people, godly people and ungodly people— and it tells us that *we* are the good people. This elicits one of two reactions from us: either we become dull and gullible in our spiritual and mental perception, or we become self-proclaimed "godly" soldiers crusading against the "ungodly." I call this "western movie theology" since in the movies the good boys and bad boys are always clearly presented, and we identify ourselves uncritically with the good group.

Second, this tribal god stands with the successful. When Japan took over Manchuria and Korea, and invaded China successfully, it was seen as the endorsement of the tribal god. God is placed within the scheme of human success. I call this "god-follows-success theology."

Third, an ideology is able to fabricate the holy in the name of a tribal god. The Japanese emperor was proclaimed to be an unapproachably holy person. Thus was developed a cult of fabricated holiness. In the Bible, fabricated holiness is called "graven image" or idol. Ideologies tend to become idols, endowed with fabricated holiness. They are made *by* us but they are not *for* us. They give the least possible consideration to the needs of humanity. They cannot speak the thing that is so decisively important for the human family. I call this "fabricated holiness theology."

The Universal God

In contrast to the tribal god, the Universal God—the God of the Bible—is critical of God's own people: "And the Lord said to Moses, 'I have seen this people, and behold, it is a stiff-necked people' " (Exod. 32:9). "Hearken to me, you stubborn of heart, you who are far from deliverance" (Isa. 46:12). "You felt secure in your wickedness..." (Isa. 47:10). The Gospel of Mark comes to us with these words: "And he looked around at them with anger, grieved at their hardness of heart, and said to the man, 'Stretch out your hand' " (3:5). This God condemns the human self-righteousness that destroys the human family.

The Universal God is not at home

with "western movie theology." This God does not allow us to make arbitrary divisions in the human family on the basis of self-centered evaluation. The arrogance of making divisions on such a basis is demonstrated in the apartheid policy enforced by the rulers of South Africa. The primary question asked in South Africa is the color of human skin. All other human issues—such as moral integrity, social responsibility, freedom of expression, human rights, political participation, medical care, educational value system, etc.—are subordinate to this primary question. The Bible says: "In the beginning was the Word" (John 1:1). In South Africa we read: "In the beginning was the Pigmentation." On my recent trip there, I found a minority of Christians of all colors who are battling against this genocidal "pigmentocracy," risking their own lives. But they do not call themselves godly. They do not say the prayer of the Pharisees, "God, I thank thee that I am not like pigmentocrats..." They are relaxed in a profound sense; they are only "doing justice, loving kindness, and walking humbly with their God." What openness of spirit! What freedom!

"Western movie theology" must be replaced by the theology of "walking humbly with our God." In this powerful prophetic direction, we move toward communion rather than fragmentation in the human family. If we look at the human family through this perspective of humility for Christ's sake, we see a new image; we have a sharper sense of justice in this world, and we know how to work toward the realization of it through the mind of Christ, the crucified mind. When our social actions are motivated by the *crucified* mind, instead of the *crusading* mind, we will be participating more deeply in the work of Christ.

Let me go on to the second image of uncritical tribal theology so dominant in the countries of the first world—the identification of success (in business, religion, political power and popularity) as the sign that God is on our side. This tribal god theology tells us that if we are successful, and as long as we are successful, we have a heavenly mandate. But some of the gospel's central passages have been conveniently ignored by popular religions: "For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1:25). "If I must boast, I will boast of the things that show my weakness" (2 Cor. 11:30). "For he was crucified in weakness, but lives by the power of God" (2 Cor. 13:4). There is an important element of scandal at the heart of the Christian affirmation that is hidden by emphasis on the victorious Christ which characterizes popular theology.

"Bargain from the position of strength" is an article of faith in the world today. All nations want to negotiate with others in economic and military matters from the position of strength. To this the whole gospel comes as a scandal! God "negotiates" with us from the position of weakness, through the crucified Jesus Christ. The meaning of success has been radically transformed by the theology of the cross.

The paradoxical secret of the "success" of Jesus is hidden in the words of mockery thrown at him on the cross: "He saved others; he cannot save himself" (Mark 15:31). To look at the human family through these words, whether we like it or not, is the perspective of Jesus Christ. A principle for new humanity, in this world full of destruction and death, is expressed here. God's power is subject to God's love. "He cannot save himself" because in him the love of God in its ultimate intensity comes to us.

The holy God that the Bible bears witness to cannot be confined in a graven image. When the people of Israel danced around the images of the calves and shouted, "These are your gods, O Israel, who brought you up out of the land of Egypt!" (Exod. 32:4), "fabricated holiness" was set up. Today we dance around the fabricated holiness of everyday idols that accumulate in a world where *having* is more important than *living*. *To have* is important in order *to be*, but when "having" swallows up "living," the psalmist's words are realized: "They exchanged the glory of God for the image of an ox that eats grass" (Ps. 106:20).

The Sovereignty of Christ

I find that Jesus Christ walks straight into our sinful world, challenging our self-righteousness and affirming his sovereignty over all things in the strangest way imaginable—by renouncing it. How? By going to the cross. On the cross his empty hands become mutilated hands. "This is my body broken for you." His is the broken sovereignty—not a western movie Christ, not a successful Christ, not a fabricated holiness Christ, but a broken Christ because he walks humbly with his God as he embraces the broken world and heals it. This is the image of the Christ to which the Holy Eucharist points. Only the broken Christ can heal the broken world.

How deeply broken is the Christian community? Let's hear what Sri Lankan Christian Tissa Balasuriya says: "An agonizing question presents itself to our minds. Why is it that in spite of hundreds of thousands of eucharistic celebrations, Christians continue as selfish as before? Why have the 'Christian' peoples been the most cruel colonizers of human history? Why is the gap of income, wealth, knowledge and power growing in the world today—and that in favor of the 'Christian' peoples? Why is it that persons and people who proclaim eucharistic love and sharing deprive the poor people of the world of food, capital, employment and even land? Why do they prefer cigarettes and liquor to food and drink for the one-third of humanity that goes hungry to bed each night? Why are cars, cosmetics, pet dogs, horses and bombs preferred to human children?" *(The Eucharist and Human Liberation*, preface).

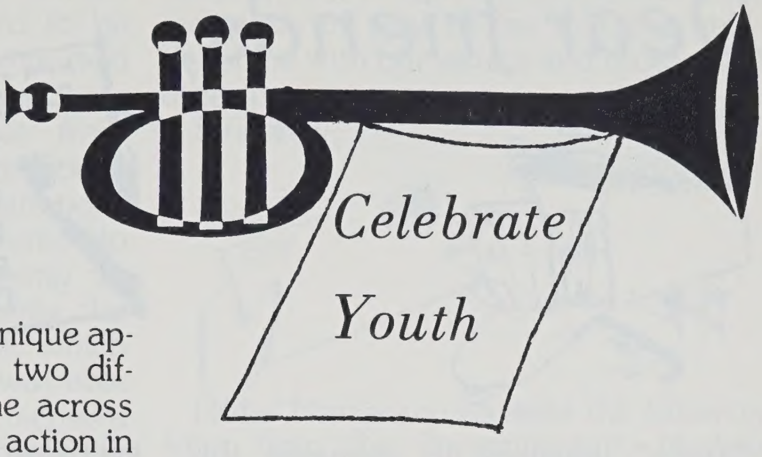
Kosuke Koyama

Such Christian history and community stand under the judgment of Christ.

"Nevertheless ... the promise."

Excerpts from an address by Kosuke Koyama, 1982 National Meeting of UPW.

Reprinted from Concern magazine, January 1983.
Dr. Koyama is professor of ecumenics and world Christianity at Union Theological Seminary, New York City.



Celebrate Youth

Recently information about unique approaches by young people in two different parts of the world came across my desk. They took courses of action in a way that shocked and amused many older adults, but at the same time aided the mission of the church.

A group of young adults in Australia developed the statement below and sent a copy to every parish.

The church we want

We want to dream dreams and have visions within the framework of the church without fear of rejection.

We want our faith experience to be such that we can respond together to the needs of our world with enthusiasm and driven by the Spirit.

We want to dare to share our faith.

We want our worship to reflect biblical teaching and to grow out of the life of the total church community.

We want a joy and informality in worship while maintaining reverence.

We want a church with a strong sense of community, that is a commune of the Spirit, where we can experience an intimacy of relationships with others and with Christ, where we can work, live, love, cry and get our hands dirty together.

We want to develop significant loving relationships across the ages that break down barriers of intolerance.

We want to feel free to participate actively and responsibly in every stage of decision making.

We want to be a servant church in which we are all disciples.

We want renewal to start NOW!

The most common response - *"How dare young people talk about the church they want?...They ought to be talking about what God wants!"*

One youth group in Canada recently "kidnapped" and held for ransom the minister, members of the kirk session and board of managers. We can happily report they were returned unharmed, the ransom was paid and the mission funds of the church were increased.

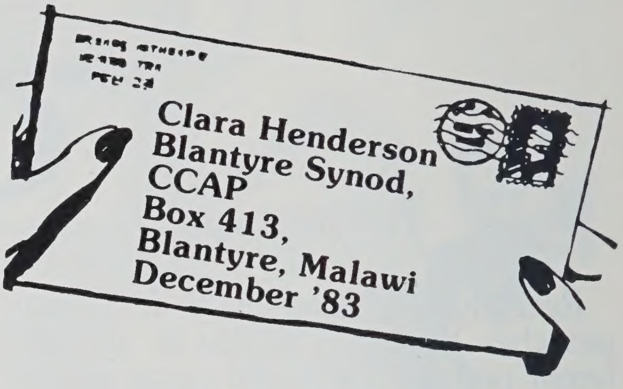
Others have held "Rock-a-thons". For every hour they rocked, in rocking chairs, they made money for the work of the Church and its mission to the world.

The feelings of many youth in Canada as well as in Australia are those of despair. The church as they see it is of little value. They feel alienated by and from older members of both the church and society. Many adults think young people of today do not care about the Church. *They do care!* And they would like to feel they are accepted for what they can contribute.

Congratulations to the young people who have used their imagination to awaken their congregations to action. If you have information about any other events please share it with the rest of the church through this column. We would like to pass it on.

- Lois Powrie

Dear friends,



"Warm" greetings to everyone this Christmas season. Joseph Conrad called Africa the "heart of darkness." By contrast, Malawi is called the "warm Heart of Africa" both for its friendly people and its bright sunshine. These days the name borders on the "hot heart of Africa." It has been a new experience for me to celebrate advent and Christmas while warm breezes dance among the brilliant red flowers of the flamboyant trees, and when mango and pineapple can be enjoyed daily.

Two weeks ago when I was in downtown Blantyre, I noticed a large crowd gathered around a store window. I discovered that the store was showing a video of "Raggae Sunsplash" as a means of entertaining passersby. There are movies/cinemas in Malawi but there is no television. For the majority of people (who would not be able to afford to go to a film), watching this video would be a new experience. What fascinated me was the reaction of two women, who had never seen anything like this before. Their enthrallment with the singing, dancing figures on the screen produced excited exclamations which caused many to join with them in their laughter. Television and radio are taken for granted by most of us. It's amazing how numb we can become to miracles especially when they are a part of our everyday lives. Just as incredulous is the way in which we take for granted the miracle of the incarnation of our Lord Jesus Christ. The reality of the Incarnation, which we celebrate every Christmas season, can elude us if we allow ourselves to go through the motions of celebration without attempting to meditate upon the magnificence of the mystery and the love. The ability to recapture the essence of our celebrations each time we celebrate is something that we should always be striving for.

One highlight of this year was the visit of two "Canadian ambassadors" to Malawi - my sister Marg and my aunt Helen. Here, as my elder sister, Marg had the "authority" to boss me around and to order me to do her work for her; Aunt Helen was known as my "young mother." We travelled together to Zambia and saw the breath-taking Victoria Falls. We were able to visit quite a bit of the southern region of Malawi; Lake Malawi, Zomba Plateau and Mulanje Mountain. They also attended a choir festival and hence were able to share some of my work experiences. Their visit meant very much to me in terms of linking my life in Malawi with my life in Canada. I also enjoyed the visit made by Glen Davis and Murray Garvin from the Board of World Mission.

Another highlight was the annual music workshops which proved to be successful. These workshops were held in each of the five presbyteries and were attended by leaders of music from representative churches. I was responsible for discussing how music functions in our lives and how we can attempt to compose music, as well as giving instruction in tonic solfa (this being the method of notating church music which has been used here for years). I was able to present my lessons using Chichewa which helped me greatly in learning the vocabulary necessary for teaching music.

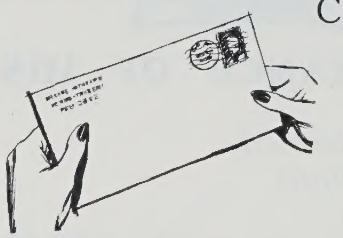
I am still teaching piano to a few choir leaders from around Blantyre and I am enjoying this regular contact with them. Chichewa is still a daily struggle, however, next year I expect to be travelling on a regular basis to the rural areas and so I hope that communicating will become progressively easier as a result.

Indigenous hymnody is still striving to be born in the C.C.A.P. churches and your prayers are requested for encouraging people to be proud of their culture and to express themselves and their culture when worshipping God. The initial stages of any project are usually slow and sometimes painful and so I also request your prayers for all involved in the working out of this vision of indigenous hymnody. The church itself is going through a very difficult period at this time. Church leaders need strength and courage and everyone needs hope. Prayers for the life of the church are vital and this is something in which we can all participate as members of the body of Christ.

Next year promises to be a busy one and I am looking forward to meeting with many of you when I come to Canada for furlough. I would like to thank you for your support, your prayers, and your letters, all of which are indicative of your desire to foster relationships with our sisters and brothers in other countries.

Sincerely,

Clara Henderson



Hildur Hermanson received the following letter from the Superintendent, Mackay Memorial Hospital, Taiwan. Hildur served as Nursing Superintendent at Mackay Hospital and in public health leadership training services in Formosa from 1932 until 1965 (except during the war years).

When Miss Hermanson first arrived in Taiwan in January 1932, the hospital had 100 beds and an outpatient department of about 200 per day. Miss Hermanson was invited to attend the dedication ceremony of the new hospital buildings, which was held on August 6, 1983. Unfortunately, she was unable to attend.

Dear Miss Hermanson,

It is our great pleasure to inform you that our new hospital buildings, including first stage and second stage constructions, will be all completed by the end of July this year (1983). Then we shall have the beautiful main hospital with modern facilities and equipment with 700 beds and Tam-sui branch hospital with 400 beds. The former has a very nice chapel with 900 seats on the top floor of the building where all our employees can gather together to worship God, our Lord.

Mackay Memorial Hospital has expanded rapidly and has made great progress in healing ministries in recent years. It has 2000 employees, sees 2000 outpatients a day, is affiliated with 4 medical schools and takes 100 interns this year.

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THE ASSURANCE OF HIS LOVE

by Anna Maria Kennedy
Pathway Publications,
Toronto, Ontario
121 pages *Price $7.95*

Anna Kennedy was born in Ireland, became a school teacher and later married a young clergyman - Samuel Kennedy. They volunteered for service in India where they worked tirelessly among the peoples in the Gujarat and Saurashtra areas. Three sons were born in India but only two survived. From India they went to the Canadian prairies where they experienced an entirely different life. About this time Anna developed a painful and seemingly incurable infirmity which restricted her former life-style, until eventually she was unable to care for herself or her home.

Miraculously, as though in answer to prayer, remission came. Although limited by a wheelchair, Anna is able now to take an active interest in her home, friends, community and the beauty of nature in the great outdoors.

This collection of prose and poetry reflects Mrs. Kennedy's knowledge and experience, her deep understanding and compassion for all who may be handicapped in body, mind or spirit. The writing expresses the source of her strength which sustained her through the disappointments and frustrations of life.

The Assurance Of His Love covers many aspects of life and its changing scene, the beauties of nature, the joy of loved ones, and above all the message of the power and the beauty of the Christian faith.

Betty Macdonald

WHAT DO YOU WANT TO BE?

by Murray J.S. Ford
Image Publishing Inc.,
Toronto, Ontario
82 pages *Price $5.95*

"What do you want to be?' is one of 50 mini-sermons, stories and object lessons written by Dr. Ford for use in the children's part of the worship service.

Each story, including a short prayer, is just one page in length. Where an object is required, it can be simply and easily obtained, a coin, flower, candle, lock and keys or an apple. Some stories are about a New Testament character, others illustrate a short passage of scripture, i.e. "Make a Joyful Noise" (Psalm 100).

No children's leader can have too many resources and this paperback volume will provide a year's supply of simple but not childish lessons which may appeal to adults also.

Dr. Ford is Professor of Christian Ministries and Director of Field Education at McMaster Divinity College in Hamilton, Ontario. Born in Calgary, Alberta, he has served in the RCAF, taught in India, Australia and New Zealand, and pastored in New York City and Toronto.

Dorothy Shelton

wms highlights

PRESBYTERIAL NEWS

Brandon

The Annual Meeting of Brandon Presbyterial was held in First Church, Brandon on February 8 in conjunction with Presbytery. Meeting opened with a combined service of Holy Communion. The Rev. Henry Hildebrandt of Virden was in charge of the service.

The WMS women then met separately and all reports were read, discussed and approved. Mrs. Irving constituted the meeting.

After dinner served by the Brandon women, a workshop conducted by the Rev. R. Sands of Brandon was held on Guidelines for Mission Strategy in rural Canada and Church Growth. In the discussion which followed it was felt more study should be put into planning and managing the real rural areas as they are so different from the central cities' needs.

After the workshop Mrs. D. Burns of Neepawa conducted the memorial service. Lorna Cameron, A.E.C. installed the new officers and Mrs. I. Brydges of Portage, the new President, took office.

Stratford

"O God Our Hope For Years To Come" was the theme of the 100th annual meeting of the Stratford Presbyterial held January 17 in Knox Church, Stratford, with over 100 women signing the register.

President of the Stratford Presbyterial, Mrs. Stuart Peebles of Atwood gave the call to Worship and led in prayer. Mrs. Wilfred McKenzie and Mrs. Margarite Harper, both of Mitchell, took the Devotions. Mrs. Margaret Mullen welcomed the women to Knox Church and Mrs. Sam Young of Mitchell acted as moderator for the reading of reports and comments of each secretary.

The secretary of children's groups, Mrs. Ken Britton of Mitchell presented the Helen Gowlett award to St. Mary's group, received by Mrs. Alice Dykstra and the Macerspey award to the Shakespeare group, received by Mrs. Beverly McTavish.

The afternoon session was the kick-off of the 100th year of the Stratford Presbyterial and 18 members of the Huron Presbyterial, including president, Madelaine Edwards of Goderich joined the Stratford Presbyterial group. Mrs. Grace Severt led in song. Devotions were conducted by Helen Dunseith and Bess Loghrin. Mrs. Severt sang 'Fill My Cup Lord' and the Rev. Ken Knight of Cromarty brought greetings from the Stratford Huron Presbytery.

Two skits looked back at the Roots of the WMS, with the Listowel group portraying a meeting of the Womens Foreign Missionary Society in 1884 and dressed in fashions of the year in which the WMS was formed. Members of

Shakespeare Ladies, also dressed in costume, had a play of the WMS in 1898.

Members of the Huron Presbyterial were welcomed by Mrs. Peebles who presented each one with a rose. Special guest speaker was Eileen Parish, president of the WMS Council who suggested we use as our motto, *We can do more in 84*.

Dr. David Thompson, minister of Knox Church, Stratford, conducted the installation of officers for 1984 which included several from Huron Presbyterial.

The Executive of Huron Presbyterial attended the Stratford Presbyterial Fall Rally. The two Executives met at a supper meeting catered by North Mornington women and chaired by Mrs. Allan Neal, President of Hamilton and London Synodical. Miss Lynne Longmuir, A.E.C. assisted, to plan amalgamation of Huron and Stratford Presbyterial and discuss transition.

Hamilton

"God's Witnessing People" was the theme of the 79th Annual meeting of the Hamilton Presbyterial held at Aldershot Church on Saturday, February 11. One hundred and eighteen women registered. Chairperson was the president, Mrs. Helen Billiald.

Mrs. Dorothy Neal conducted the worship service based on the theme and brought greetings from the Hamilton and London Synodical, of which she is president. Highlights of 1983 were brought by Mrs. Betty Richards.

The Rev. Judith Archer Green, at both sessions introduced several numbers from the new Presbyterian Songbook "Celebrate." Miss Sandra Pearce spoke most interestingly of her work as an Explorer leader.

Miss Evelyn Murdoch was moderator of a panel discussion entitled "Challenges - Then and Now." Those taking part were Mrs. Dorothy Neal, Miss Giollo Kelly and Dr. Margaret Kennedy.

The closing drama depicted interviews with several women who had been leaders during 1925 and 1926.

Ottawa

"Rejoice and Celebrate" was the theme chosen for the 70th Annual meeting of Ottawa Presbyterial, held in St. Giles Church on Saturday February 11. Mrs. Jean McKibbin, president, constituted the meeting with prayer.

The theme for the day was carried through in the Devotions led by the Manotick WMS Group, whose members formed an acrostic on the word "Rejoice," giving causes for rejoicing in their own and the group's experience during the year.

The reports showed an increase of 26 active members and of $3,000 in total giving over the previous year. Registration showed an attendance of 103.

Donna Williams introduced the Guest Speaker, Arlene Randall, a teacher in our overseas work in Nigeria, Africa. Arlene was dressed in traditional three-piece cotton dress with matching head scarf and had an interesting display of artifacts from Nigeria. Her slides graphically illustrated differences in terrain, in religions and in church architecture from one part of Nigeria to the other. In Eastern Nigeria, parishes have many churches, so it is necessary to have trained evangelists and elders to take charge in the local churches. Arlene assists in the training of the native evangelists. Helena Shedden thanked the speaker.

Margaret Boyd presided for the election of the Presbyterial Officers for 1984 and Joan Sampson, Synodical President, installed them.

The day concluded with a Service of Communion, conducted by the Rev. Hamish Kennedy, minister of St. Giles.

Waterloo-Wellington

The Annual Meeting of Waterloo-Wellington Presbyterial was held in Westminster-St. Paul's Church, Guelph. Approximately 100 ladies were present.

Mrs. Ken Law, first vice-president, presided, opening with prayer. She read a letter of greetings from the president, Mrs. Griesbach. Mrs. E. Arbuckle of Alma conducted devotions and Mrs. G. Noble, Palmerston conducted the 'In Memoriam'.

Reports were presented and passed and all were pleased to have Mrs. Smith, treasurer report givings were up over $2,500 from 1982. Mrs. Vera Richardson, president of Toronto-Kingston Synodical brought greetings and also installed the officers.

Following lunch, Mrs. Donna Wilson introduced the guest speaker, the Rev. R. Spencer of Crieff Hills who showed slides and gave a very interesting talk of his time spent at the World Council of Churches meeting held in Vancouver last summer.

The Rev. K. J. Wilson and elders served communion bringing the meeting to a close.

Kootenay

The 70th Annual Meeting of Kootenay Presbyterial was held in St. Andrew's Church, Kimberley, B.C. February 11th.

Women from Creston, Cranbrook and Kimberley attended with special guests Mrs. Joan Grainger, Synodical President, Prince George, B.C. and Ivy Howard, A.E.C., Vancouver, B.C.

Theme of the meeting was "Spirit of WMS." Mrs. Norma Lyon, President, Cranbrook, B.C. opened the meeting and Mrs. Rose LaFortune led the opening devotions. Reports of the different groups of the Churches were read and discussed. A skit presentation was done by the women of Cranbrook.

Following lunch, devotions were led by Mrs. Muriel Vitek, Creston, B.C., Mrs. Joan Grainger spoke on WMS work.

A memorial hour was led by Mrs. Jean Connolly, Cranbrook, B.C. Reports of finance, resolutions, courtesies, nominating committees were received and accepted.

Election and Installation of Officers took place with Mrs. Joan Grainger installing the officers.

Ivy Howard showed a film strip on Missions "Nigeria I Presume?" and spoke on Mission work in Central Africa.

The benediction was sung at 5:30 p.m. "The Day Thou Gavest Lord is Ended." A delicious turkey supper followed.

Brockville

St. Andrew's Church, Spencerville welcomed the Brockville Presbyterial WMS for their Annual Meeting January 25. Mrs. James Purcell, vice-president, conducted the business. Mission in action for this group in 1984 will follow a most successful year as evidenced by reports presented.

The noon meal, Christian Supply and Central African displays stimulated productive discussion. On the theme "Go ye into all the world," Mrs. Charles Farlinger, Mrs. Janet Wood and Mrs. Lloyd McLellan, Morrisburg, led worship. Mrs. Bert deBruijn and Mrs. James Purcell led the expression of joy in the Holy Spirit with music.

Guest speaker, Mrs. Marjorie Ross, Chairman of the Overseas Relations

Committee of the Board of World Mission, had lived in Nigeria with her husband and children in the 1960's. Observing people of Central Africa, she related how they included the worship of God in their daily living from their heritage.

The Moderator of Quebec and Eastern Ontario Synod, the Rev. Allan Duncan, brought greetings from Synod. He also installed the 1984 officers with Mrs. David Mawhinney as president of Brockville Presbyterial.

Superior

The 70th Annual Meeting of Superior Presbyterial was held on February 17th at Lakeview Church, Thunder Bay, Ontario with Mrs. Signe Mackay, President, welcoming all.

The theme was "Let us give thanks," Luke 17:11-19 (10 lepers were healed and one came back to give thanks). The President specially welcomed the out-of-town delegates - Mrs. Effie Munn and Mrs. Betty Lou Knowles of St. Andrew's, Atikokan and Mrs. M. McMahon and Mrs. E. Lister from St. Andrew's, Geraldton. Program folders were entitled "Together, It's Possible."

Opening Worship was in charge of women from Evening Guild, St. Andrew's Church, Thunder Bay.

Mrs. Marguerite Fidler declared Officers for 1984-85 elected. Mrs. Leila Borrett of First Church presented a very moving Memorial Service, mentioning especially Mrs. W. Bradley and Mrs. Marion Gordon, both of Winnipeg.

Review of Reports for 1983 was done by dividing members into Workshops, with comments being made and compiled by them.

Afternoon Session closed with Prayer led by Mrs. E. Lister of St. Andrew's, Geraldton.

The evening Session was opened with Sing-Song and opening worship in charge of women of St. Andrew's, Thunder Bay.

Officers for 1984-85 were installed by Rev. Blake Carter of Lakeview Church.

The Rev. Sidney Chang of First Church, Thunder Bay, introduced the Guest Speaker, Margaret Stewart, home from Papua New Guinea. Miss Stewart gave a brief resume of her work and showed slides.

West Toronto

The 70th Annual Meeting of West Toronto Presbyterial was held at Albion Gardens Church on February 18. Mrs. Elizabeth Heath, President, opened the meeting, welcoming all. Words of welcome were also expressed by the minister of Albion Gardens Church, the Rev. L. Raper.

Mrs. A. McCombie gave an inspiring message on the *Faithfulness of God.*

Group meetings took place next - the leaders stressing how important the work is in the different areas such as Finance, Supply, Life Membership, History and Children's and Adult work.

Mrs. D. Hopper gave a solo during the afternoon session.

The guest speaker, Miss Arlene Randall, spoke on her work in Nigeria.

Mrs. Jean Murchison presented an Honorary Membership to Mrs. Gladys Lane.

Mrs. Eileen Parish installed the Executive for 1984.

LOCAL GROUP EVENTS

100th Anniversary Leaskdale

Last fall, 135 people attended the celebration of the 100th Anniversary of the Leaskdale WMS. Guests were former members, members of the Lindsay Presbyterial, friends from neighbouring communities and three former ministers and their wives - the Rev.

Louis Shein of Ancaster, the Rev. Gordon Fish of Hamilton and the Rev. Roy Currie of Dresden.

President, Mrs. Ruby Christiansen, presided. Scripture passages were read by two long-time and dedicated members, Grace Gray and Viola Paisley. Mrs. Mary Stiver who has been a member since she was 18, prepared and presented the Historical Sketch as she had on the occasion of the 50th and the 75th celebrations. Guest soloist was Mrs. Effie (Mustard) Holstock.

The minister, Dr. Eoin MacKay, introduced the guest speaker, Dr. Margaret Kennedy, who inspired all with her missionary message.

Honorary Life Memberships were presented to Mrs. Mary Stiver and Mrs. Viola Paisley.

The special cake, made by Linda (Paisley) McKenna, was cut by Mary Stiver.

NEWS

KOREANS FREED AFTER PROTESTS

Seoul (EPS) - Following domestic and international protest by church and other groups, three South Koreans charged with "anti-state offences in giving aid and comfort to the North Korean communist regime" were released (14 February) on two year's probation.

The three are Cho Seung-Hyuk, a Methodist minister who directs the Christian Institute on the Study of Justice and Development, and two former professors - Lee Yong-Hi and Kang Man-Gil. In connection with their discussions and teaching about unification of the two parts of Korea, they were charged, among other things, with "upholding the legitimacy of the North Korean regime," "commitment to establishment of a socialist regime in unified Korea" and "negation of anti-communist policy."

In an unusual joint statement, the president of the Korean Roman Catholic justice and peace commission and the chairman of the human rights committee of the National Council of Churches in Korea, plus the NCCK general secretary, expressed "shock and dismay over the arrests" in connection with the trio's "search for a proper educational direction regarding unification and anti-communism."

They also criticized release by the government of "selected fragments" of work by the three which were "picked out of context to fit the authorities' intentions" and led to a "trial by public opinion." Also protesting were national councils of churches in the UK, US, and Japan, Dutch church groups, the emergency coordinating group on Korean issues of the Evangelical Church in Germany, Amnesty International, and the International Commission of Jurists.

In a letter to Sang Yong Park of the Korean Mission in Geneva, World Council of Churches international affairs director Ninan Koshy said the institute's work is "aimed at promoting justice and human dignity in Korea. We are rather dismayed that prosecution has been initiated against persons engaged in the study of such a crucial issue as unification which should be a topic for public debate and discussion."

HONORARY MEMBERSHIPS—1983

Adams, Laura
Cornwall, Ont.

Andrews, Mrs. Grace
Ottawa, Ont.

Arch, Mrs. Mabelle
Ottawa, Ont.

Brown, Marguerite
Cornwall, Ont.

Burtwistle, Mrs. Gertrude
Lambeth, Ont.

Caldwell, Mrs. Barbara
Pembroke, Ont.

Carr, Mrs. Ida
Stratford, Ont.

Corry, Rev. D. Linda
Toronto, Ont.

Cowper, Mrs. Kathleen
Spencerville, Ont.

Dickie, Mrs. Ira
Lucknow, Ont.

Duff, Mrs. Hazel
Regina, Sask.

Fletcher, Mrs. Jean
Guelph, Ont.

Geraldi, Miss Mina
Ottawa, Ont.

Gilchrist, Mary Jean
Lindsay, Ont.

Guyitt, Mrs. Reg.
Ridgetown, Ont.

Hamilton, Miss Lila
Howick, Que.

Helem, Mrs. Margaret
Manotick, Ont.

Henderson, Mrs. C. D.
St. Catharines, Ont.

Hoyle, Win
Cannington, Ont.

Hunter, Mrs. Beryl
Morewood, Ont.

Hutton, Mrs. Mary
Stratford, Ont.

Johnston, Mrs. Elizabeth
Chateauguay, Que.

Kell, Mrs. Isobel
Barrie, Ont.

Kelly, Mrs. Jennie
Belleville, Ont.

Kingston, Mrs. Mary
Belleville, Ont.

Laird, Mrs. John S.
Guelph, Ont.

Langford, Mrs. Rachel
London, Ont.

Lee, Mrs. Orville
Durham, Ont.

MacDonald, Mrs. Leone
Elora, Ont.

MacLennan, Mrs. Clarence
Tiverton, Ont.

MacLeod, Mrs. Norman M.
Maxville, Ont.

MacMillan, Dora W.
Puslinch, Ont.

MacRae, Mrs. Mack J.
Dunvegan, Ont.

Matheson, Mrs. Clark
Brussels, Ont.

Matthew, Mary A.
Brandon, Man.

McAllister, Mrs. Robert
Auburn, Ont.

McCowan, Mrs. Dorothy
Markham, Ont.

McIntyre, Mrs. Allen
Avonmore, Ont.

McIntyre, Mrs. Glenn
Avonmore, Ont.

McKenzie, Mrs. Isabel
Perth, Ont.

Miller, Dr. Fred
Owen Sound, Ont.

Miller, Mrs. Mervin
Renfrew, Ont.

Mizen, Mrs. Mabel
Thornhill, Ont.

Moir, Mrs. Alvin
Exeter, Ont.

Murchison, Mrs. R. D.
Mississauga, Ont.

Murray, Mrs. Alice
Whalley, B.C.

Newbury, Violet D.
Ottawa, Ont.

Nicol, Mrs. A. Patty
Ottawa, Ont.

Nixon, Mrs. Isabel
Thornhill, Ont.

Paisley, Mrs. Viola
Uxbridge, Ont.

Payne, Mrs. Gertrude
Ottawa, Ont.

Peddie, Mrs. Stanley
Howick, Que.

Pedersen, Mrs. Mabel
Medicine Hat, Alta.

Perkin, Mrs. Marion
Thornhill, Ont.

Powell, Mrs. Jack
Ridgetown, Ont.

Rosborough, Mrs. Nora
Ottawa, Ont.

Rummell, Mrs. Mary
Kingston, Ont.

Sampson, Mrs. Joan
Ottawa, Ont.

Schissler, Miss Laura
Toronto, Ont.

Shedden, Mrs. Helena
Nepean, Ont.

Sleeth, Miss Elsie
Ottawa, Ont.

Stinson, Miss Ann
Ottawa, Ont.

Stinson, Miss Mildred
Ottawa, Ont.

Stiver, Mrs. Mary
Uxbridge, Ont.

Thomson, Miss Catherine
Edmonton, Alta.

Wale, Mrs. Eleanor
Ottawa, Ont.

West, Mrs. Lincoln
Howick, Que.

Wilkin, Mrs. Nancy
Paris, Ont.

Wilkins, Mrs. Lilian
Montreal, Que.

Williamson, Mrs. Elizabeth
Thornhill, Ont.

In Remembrance

Mrs. Doris Carter
Mrs. Mina Sedgewick
Knox, Agincourt, Ont.

Mrs. Hazel Baragar *
St. Andrews,
Belleville, Ont.

Mrs. Mary Elizabeth Milne
St. Andrew's Burnbrae,
Campbellford, Ont.

Mrs. Elizabeth McRonald
Durham, Ont.

Mrs. J. (Margaret) Gray
Elmwood Ave., London, Ont.

* Sister of Miss Freida Matthews

Miss Alice McFarlane
New St. James, London, Ont.

Miss Annie Ross,
Knox, Midland, Ont.

Mrs. Hazel French
Knox, Mitchell, Ont.

Mrs. R. L. Hosley
Knox, Crescent-Kensington
Montreal, Que.

Mrs. L. (Lucy) Cobb
St. Matthew's,
Montreal, Que.

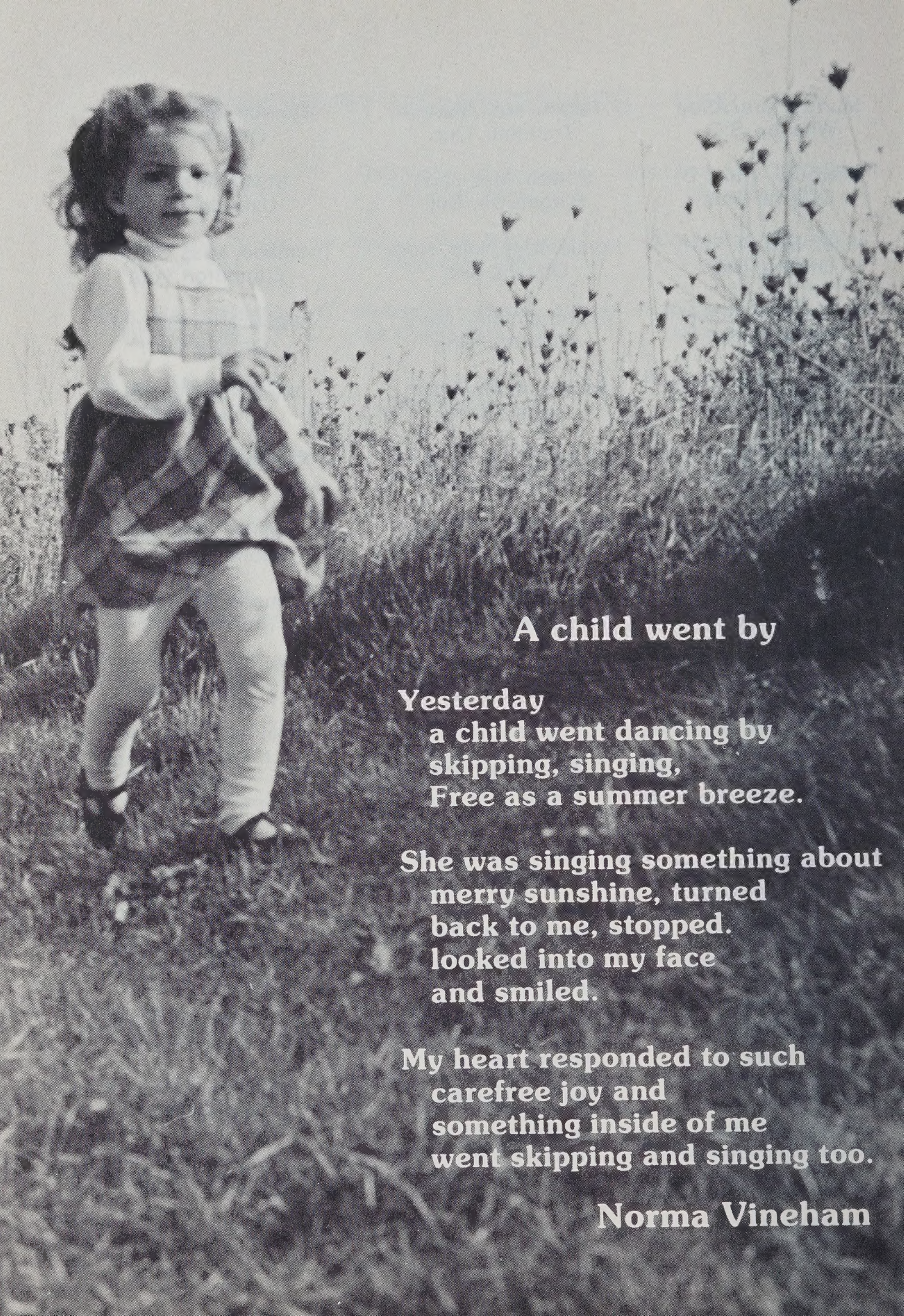
Mrs. Mary Bishop
Mrs. Ella MacRae
St. Aidan's,
New Westminster, B.C.

Mrs. Jessie Goodbrand
Mount Zion,
Ridgetown, Ont.

Mrs. Jennie M.H. Cameron
Osgoode, Vernon, Ont.

Mrs. Millie Ross
Knox Warwich,
Watford, Ont.

Mrs. Neva Nixon
St. Andrew's,
Watford, Ont.



A child went by

Yesterday
a child went dancing by
skipping, singing,
Free as a summer breeze.

She was singing something about
merry sunshine, turned
back to me, stopped.
looked into my face
and smiled.

My heart responded to such
carefree joy and
something inside of me
went skipping and singing too.

Norma Vineham

기쁜소식

JUNE/JULY 1984

GLAD TIDINGS

Volume 60 No. 6 **GLAD TIDINGS** June/July 1984

FEATURES

A Call to Sanity 3
by Phil Lee
Sharing Loneliness and Learning Hope 5
by Monique McClellan
Therefore, Choose Life... 9
by Gail Allan
My Korean Home Church 12
by Hy-Oke Lee
Struggle for Independence 13
Resources for the 1984-85 Mission Themes 14
KOREA - Study Books and Program Ideas 15
Conversion to Peace: A Challenge for the Churches 19
by Murray Thomson
What's in a Korean Name 21
PWS Project in Korea 22
Korea Celebrates 23
Celebrate Korea 23
Korea: Time Line 24
Greetings from Taiwan 25
In Memoriam — *Margarete Herrig* 31

REGULARS

Highlights 26
In Remembrance 31

Winner of CWU Valiant Woman Award tells story of suffering and perseverance
5

What it means to opt for life in all its fullness
9

Tear-out guide for Korea study book: *Song of the Soul*
15

CREDITS

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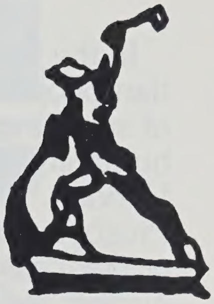
A Call to Sanity



The Nuclear Threat: The Church's Stance

by Phil Lee

Recently the Prime Minister of Canada asked an extremely embarrassing question. His question had to do with whether or not in the event of a Soviet invasion of Western Europe, a President of the United States would actually launch a nuclear attack on the Warsaw Pact nations. Many persons were shocked that such a question would be posed, and no wonder. It was rather like the little child's question in the familiar story: "Why is the emperor wearing no clothes?" For this, after all, is the crux of the matter. Namely, is the present defense of the West really a defense?

Many Canadians have the misconception that the NATO nuclear arsenal is aimed at the Soviet Union solely as a deterrent against nuclear attack. That is, if the Soviets press the nuclear button NATO will respond with a similar action. Although the validity of even that response might be challenged, that military and ethical question is not the most urgent one. The immediate problem, as the Prime Minister has indicated, is the NATO plan to defend Western Europe with nuclear weapons. This means that if tomorrow morning Soviet tanks broke through the barbed wire and the Red Army marched into West Germany, the President of the United States would press the button and the last chapter of Western civilization, if not humanity itself, would be ended. So the question as to whether or not a president would actually follow through on the plan is a vital one. Any leader who would actually perpetrate such a crime against humanity would be the most monstrous villain in the history of the world and, on the other hand, if no leader is prepared to employ "the defense," then is it really a defense?

Despite what would seem to be the obvious madness of the NATO defense plan, there appears to be no real challenge or alternative at the present time. Example: the United States continues to refuse to sign a "no first strike" agreement with the Soviets. Example: the present incumbent of the White House sees America "standing tall" in terms of its nuclear intransigence. Example: Mr. Paul Robinson, the American Ambassador to Canada, in answer to my question at a public meeting at McGill University, stated that nuclear defense is preferable because it is much less *costly* than a conventional defense of soldiers and equipment. In each instance, apparently no thought is being given to the welfare of humanity. What would a first strike do to humanity? Is America's "standing tall" worth the sacrifice of the human race? How *costly* is the end of civilization?

In the face of the present crisis, Christian people have the clear responsibility of speaking and acting for the welfare of humanity and the creation as a whole. Various General Assemblies of our Presbyterian Church in Canada have given us guidance in regard to the nuclear threat. As far back as 1960, the 86th General Assembly urged the Government of Canada "to use its influence to press toward the prohibition of nuclear warfare by international agreement." By 1962, the 88th Assembly stated that "their (nuclear weapons) very possession poses grave ethical questions for the Christian." And last year, the 109th Assembly accepted the statement that "nuclear weapons provide no credible defense for Canada or of civilization" and therefore urged the Government "to use all Canada's influence within NATO and NORAD to move our allies away from the brink of world destruction toward alternative measures for seeking world security, such as through the vigorous pursuit of multilateral disarmament, and by strengthening United Nations peacekeeping capabilities."

The gist of all these statements is that while military force would seem to be a present necessity, nuclear weapons, whether offensive or defensive, are not admissible within a Christian context. No doubt, the Presbyterian position would not be acceptable to Christian pacifists and, admittedly, it does not articulate all that we hope and pray for in terms of Christ's gospel of peace. However, given the present threat of nuclear holocaust, it is a call to sanity, a challenge to our nation to serve as an instrument of reconciliation between the superpowers.

In practical terms, how are Presbyterians to act in support of the Church's stance? First of all we are to pray for peace, pray that the peace of Christ will prevail over our present "balance of terror," pray that Christ's teachings and example will not only be proclaimed but obeyed. Secondly, we are to search for the truth about world events and then tell the truth as we see it. No doubt many Russian Christians are looking beyond *Pravda* for the true state of the arms race. As Canadian Christians, we also have to look beyond our Western bias for a fair and balanced picture of the situation. Finally, we are to support any Canadian effort to distance itself from the extremist position within NATO. Politicians and government officials who have the courage to seek an independent course and find a realistic reconciling path should be assured of our encouragement.

I am aware that it is considered bad form and even chauvinistic these days to separate the roles of men and women. Despite the hazard of unwittingly offending those I do not wish to offend, I would make a special plea for the involvement of Christian women and particularly of the WMS in this all important issue. Males, unfortunately, seem to be afraid to look compassionately toward their enemies or to face the embarrassment of being soft toward aggressors. "Saving face" and "standing tall" often take priority over common sense. Cannot women play a critical role in exposing male pride and calling Western society back to its better self? Perhaps Christian women are to be the agents through which the prayer is fulfilled, to:

"Cure Thy children's warring madness,
Bend our pride to Thy control."

Phil Lee is minister at St. John and St. Stephen Presbyterian Church, St. John, New Brunswick. Phil is a member of the Committee on International Affairs and prepared the statement on disarmament and peace which the committee presented to the Church. Phil is active in his local Project Ploughshares group.

Sharing loneliness and learning hope

by Monique McClellan

Having experienced the devastation of two wars by the age of 30, Hee Ho Lee pledged her life to rebuilding Korean society. Marriage to an internationally known political prisoner radically changed the manner of this service, and she has helped forge strong links among the often-forgotten families of those imprisoned for living out their convictions.

Although the violence of war and the agony of political imprisonment have deeply affected Hee Ho Lee, her face seemed calm and peaceful. Sitting on a plastic sofa in a small office in the Christian Building, Seoul, Korea, she was surrounded by women of all ages.

The people crowded into the room — all of them families of political prisoners — were silent, their faces taut with lines of fatigue. Babies and young children crawled about on the floor, and against the window stood an old man, looking far away over the roofs of the city.

Many of them had travelled to Seoul from the provinces to be able to join in a weekly prayer service for the families of detainees later that day. On a hunger strike to protest against the continued detentions, they had spent the previous night in the human rights office of the Korean National Council of Churches.

If there were a hierarchy of family members of political prisoners Hee Ho Lee would be near the top of the list. Her husband is Kim Dae Jung, who was — until his unexpected release in December 1982 — Korea's best known prisoner, a former presidential candidate, certain to win an open election by popular vote. But Hee Ho Lee (Korean women don't change their names after marriage) has herself become well known as a crusader for human rights.

Having lived through two wars before she was 30, Lee had hoped to devote her life to peace and the rebuilding of Korean society — especially the education of rural women and underprivileged children. She smiles, recalling her indignation during World War II when the Japanese occupation forces in Korea decided to close down all institutions of higher learning. Students were forced to graduate and were put to work. Having studied for only two years, she was sent off to an isolated rural area as an instructor in a primary school.

During those lonely years she made up her mind to continue her studies when the war was over. But immediately after she completed work for a degree from the reopened National University in Seoul the country was thrown into upheaval again with the outbreak of the Korean war.

Living through this second disintegration of her country's social fabric, Lee says she came to understand where her place must be. She would return dignity and self-reliance to Korean people, especially the underprivileged, who had suffered most from the wars. To do this she wanted to learn more herself. As a member of the Methodist Church in Korea she obtained a scholarship to attend Scarritt College in Nashville, Tennessee. In 1958 she returned to Korea with a master's degree in sociology.

Already in her early student days Lee had been active in the Korean Women's Youth Association and the Christian Student Federation. So when she was offered the post of general secretary of the Korean Young Women's Christian Association (YWCA), she accepted gladly. Here she could give special attention to the situation of women in Korea's less developed rural areas. Work was begun on training centres to educate women and girls — often providing primary education — both through formal and informal activities.

"In the late 1950's work in this area in Korea was really virgin territory. I also became interested in developing educational opportunities for underprivileged children who had had no access to any kind of schooling. Of course, some international travel was also part of my portfolio. I felt a division between my strong penchant to devote time to community concerns and my other responsibilities as YWCA general secretary."

Hee Ho Lee

After a four-year term with the YWCA Lee resigned her post. By then she had made a decision which would change her life: at the age of nearly forty she married Kim Dae Jung. A budding politician, he shared her community concerns. They envisaged working together, pooling their abilities to work toward the goal of Kim's leading a democratic government in Korea.

She did not know that their life together would be a time of constant struggle against a dictatorship, a struggle even to keep Kim alive. Looking back now, Lee says that it was then that she placed her life and future in the hands of God, and came to accept the fact that decisions about her future were no longer her own.

Nine days after their wedding Kim was arrested for the first time. "They said that he was attempting to overthrow the government. But he had no military power behind him. We were working towards free elections, and Kim was gaining popular support. General Park got worried — he himself had come to power because of a military coup. So he banned all political activity."

Lee is very matter-of-fact when she tells the story of Kim's first imprisonment: "Of course I was frightened, but I couldn't find anything out about him. There was no trial. So I continued working. One day the Central Intelligence Agency (KCIA) informed me that he would come home at two in the morning. They told me to be silent about the whole thing — not to talk to anyone about it. He had been in prison for 36 days. I wonder how I would have reacted if I had known then how much of the next twenty years he would spend in detention, exile or house arrest."

When I interviewed Lee, Kim Dae Jung was in prison once again. A May 1980 uprising in the city of Kwangju posed a threat to the authority of the new President Chung Doo Hwan, who pushed his way to power at the head of a military junta after the assassination of President Park. Kim was one of those arrested in the aftermath. His death sentence was subsequently commuted to life imprisonment and later reduced to 20 years. Lee is certain that it was the pressure of international attention which influenced the Korean government to spare her husband's life. Yet, as she says, there is little to choose between a sentence of life and 20 years when you are 60 years old.

Lee had long ceased to remain quiet about her husband's detention. For nearly a year she herself was under house arrest because of her contacts with international human rights and church organizations. Besides her lobbying for human rights she has also become a pillar of support for the families of other political prisoners. Some three hundred families are known to the Human Rights Committee in Seoul, she says, but they are certain the total number is much higher.

A Korean church worker now living outside the country notes that outsiders seldom understand the importance of this ministry of encouragement to the families of political prisoners. Lee has played a unique role in that position, she said. Isolated and not knowing what is going to happen, feeling that there is nobody who will listen or help, sometimes lacking any information as to the whereabouts of a prisoner, families can be destroyed.

"We all have lived with the threat of death," says Lee, "many of us more than once. The mental torture inflicted on the families is part of the whole intimidation process. It's very important for families of political prisoners to learn to be strong, to hold together, to understand that our faith helps to keep people alive behind those walls. It helps to know that there are many of us, that our loved ones are not criminals. Often the contact with each other is the only human contact families have — because other people are afraid to get involved with families of political prisoners."

She herself has experienced desperate moments, not knowing whom to turn to. Especially agonizing were the events of 1973, when she and her young child were in Seoul alone.

"My husband had gone to Japan for medical treatment when martial law was enforced under Park Chung Hee. I called him in Tokyo and advised him not to come back — I was of course worrying about his safety. I was also under police surveillance. During martial law you don't see many people, you often don't know what's going on. The press reports only government-censored news.

"One afternoon in August photographers and many foreign newsmen with TV cameras were swarming all over the street, outside our house. They took pictures of our house, and tried to come in. I asked them what had happened, but nobody would tell me. Later that day somebody phoned — a man who wouldn't identify himself — to tell me that Kim Dae Jung had been kidnapped from his hotel room in Tokyo. I tried to find out more details from the Japanese ambassador, but the Korean police wouldn't let me into the embassy compound.

"Nobody would tell me where my husband was or whether he was dead or alive. On the fifth day, I was writing a letter to the International Red Cross late in the evening asking for their help, when I heard a great commotion outside. I went to see, and there stood my husband. He was bruised and battered and looked exhausted. He had been taken blindfolded to a church near our house, and then made his way home. I heard later that he was to have died, and that he was kept alive at the last moment because the international press had whipped up a storm over the kidnapping, which had been the work of the KCIA."

Kim was put under house arrest following his release. As Lee tells the story now, she is playing with the tassles of a bright purple shawl lying in her lap. She changes the subject: "When all of us women were queuing up outside the prisons in hope of seeing our husbands or sons or daughters we became aware of the many hours we were forced to waste in that way. So we started to crochet shawls while standing there. They became a symbol of strength between us. They are in the shape of a triangle — V for victory — and the colour is always purple for hope and faith. We have already produced hundreds of these and sold them, using the money to help detainees' families without incomes."

When I spoke with Lee, she had just visited her husband in Chongju prison. Chongju is about 2½ hours from Seoul. It is a common practice to detain prisoners away from their family residences, complicating visits greatly when they are granted. "We are now allowed to see him twice a month for 20 minutes. He sees nobody else, not even his lawyer or a priest. We can hardly see his face, because there is a thick glass with many tiny holes between us and iron bars. The intercom is turned off exactly when the time is up — and then not even shouting can be heard. Loneliness is perhaps his greatest suffering. He is totally alone."

As Lee talked about this her eyes were clear and her hands steady. She smiled sadly: "I don't grieve over my husband's fate as a unique suffering, but I think of him as one of the hundreds who are detained for political reasons, some because they supported him. Everybody's pain is my pain."

Postscript: Six weeks after my conversation with Hee Ho Lee, Kim Dae Jung was unexpectedly released from prison. As a condition for his release he and his wife and two of their three sons left Korea for the United States to undergo medical treatment — possibly a permanent exile. Upon her arrival in New York, Church Women United, the ecumenical women's organization, presented her with their "valiant woman award." Lee expressed the hope that Christians would continue to work for those still suffering in Korea, as they had worked on behalf of her husband.

Monique McClellan

Monique McClellan is a member of the news and information office staff of the WCC, and produces the monthly Intervox tape service.

Reprinted from *One World* March '83

"I have set before you life and death, blessing and curse. Therefore, choose life..." (Deuteronomy 30:19)

Therefore, Choose Life...

by Gail Allan
Development Education Field Worker
Western Provinces
Presbyterian World Service and Development Committee

What does it mean to choose life in a world threatened by nuclear annihilation? Life for some, protected by doctrines of national security and "mutual assured destruction" - the peace of deterrence? An end to the arms race -peace as the absence of war? Or the fullness of life for all God's people - the peace of "shalom" to which justice is integral? According to the World Council of Churches, there is only one answer for Christians.

> "The churches today are called ... to repent for the times when Christians have remained silent in the face of injustice or threats to peace. The biblical vision of peace with justice for all, of wholeness, of unity for all God's people is not one of several options for the followers of Christ. It is an imperative in our time." (Statement on Justice and Peace, par. 9).

That the implications of this imperative are not always clearly recognized came home to me at the WCC 6th Assembly in an exchange that has etched itself on my conscience. A woman from the West is campaigning for nuclear disarmament with strong evidence and strong emotion. She wants a future for her children, wants them to live to be 98. And a woman from Asia responds, "Our babies die like flies..." She dreams of a world in which her children will live to be 30, will grow up.

What we are being told is that we in the West - or more accurately in this context, the North - must take care not to limit our struggle for peace to the avoidance of nuclear war and in the process lose sight of the struggle for justice. Indeed, we must constantly seek to understand the relationship between the threat to the future of the children of the North, and the precarious hold on life which is the present daily reality of the children of the South. Dorothea Soelle, another woman who brought a plea for peace to the Assembly, makes the connection plain:

> "...the arms race kills - even without war. You cannot call the condition under which we live "peace." Each day there are fifteen thousand casualties in the war of the rich against the poor. The bombs are falling now... We are already confronted by organized mass destruction when children under two years of age die from starvation at the rate of one every minute. We must finally take note of that *now*..." (The Arms Race Kills Even Without War, p. 3)

Understanding this relationship is in part a matter of arithmetic. Two billion dollars per day spent globally on armaments is two billion dollars not spent on clean water, education, or food production. The energy of the 50% of the world's research scientists working full-time on military research is energy that is diverted from health research, or improvements in agriculture. Global military expenditures amount to an average $19,300 per soldier; average expenditure on public education is $380 per child. (World Military and Social Expenditures 1982 by Ruth L. Sivard)

But there is a deeper connection than the arithmetic. The slogan of a recent Share Lent campaign was "Development: New Name for Peace." In a world in which at least 450 million people suffer from malnutrition and hunger, a question we need to ask is how much the perceived need for arms grows from a need to protect the comfortable lifestyle enjoyed by a minority (30%) of the world's people, using a majority (90%) of the world's resources? If we could achieve development for people, based on the creation of just, self-determining and participatory societies, in which the basic needs of all were met, human rights were respected, and people could share fully in the design and the life of their society, would the need for arms be quite so urgent? Would the kind of "security" (often the security of a government from the unrest of its own people) offered by a highly militarized "national security state" be necessary?

As we come to understand the problems of militarization and under-development as mutually dependent, we realize also that we have mutually dependent tasks. Our commitment to nuclear disarmament and peacemaking must be total and urgent, for we risk the devastation of life on this planet. Yet for millions of people, the most immediate threat to life comes in the form of hunger, disease, racism and violation of human rights. Unless we continue to respond to the injustice, oppression and exploitation which are at the roots of these problems, our peacemaking may be futile. "...without justice for all everywhere, we shall never have peace anywhere." (WCC Statement on Justice and Peace, par. 10)

As Christians, our commitment to development stems from the understanding that each person, as a being created in God's image, has the right to a life of fulfillment and human dignity. We seek development in which people are freed from the dependency created by an unjust international economic order maintained by military might. We envision development economically, culturally and spiritually, development in which people gain power - power to do, power to be all that God has created us to be.

Thus, the Presbyterian World Service and Development Committee continues its work of supporting self-help development projects which enable people of the "two-thirds world" to make long-term improvements in living conditions, moving toward self-reliance, of responding to appeals for emergency relief, and of engaging Canadians in development education which will build understanding of international development issues and empower us to work for justice where we are. At the same time, through support for Project Ploughshares and participation in preparation of study materials on Justice and Peacemaking, we express our conviction that those who seek development must also seek peace - the peace with justice which we understand as "shalom."

When we choose life, let us choose life in all its fullness - not only for the world's people who now have the power and privilege to enjoy the earth's wealth, but for all people everywhere, for whom, Jesus taught, the promise of the Creator of Life is that:

> "...they might have life, and have it abundantly." (John 10:10)

REFERENCES
1. Project Ploughshares, "Linking Disarmament and Development: Fear, Nuclear Weapons and the Pursuit of Justice."
2. Dorothee Soelle, *The Arms Race Kills Even Without War*, (Fortress Press, 1983)
3. World Council of Churches, Statement on Peace and Justice from the 1983 Assembly.

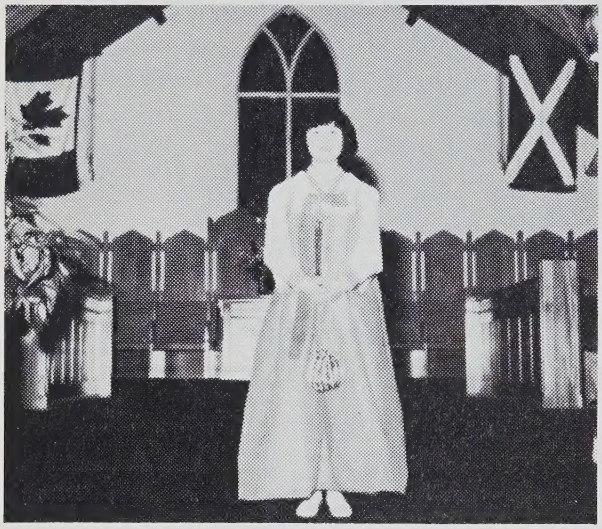
Ideas for Study and Action

1. Obtain and share with your group copies of the Project Ploughshares pamphlet "Linking Disarmament and Development." (Project Ploughshares, Conrad Grebel College, Waterloo, Ont., N2L 3G6)
2. Seek information on Canada's involvement in the arms trade, particularly with the Third World, and on defense production in your community (available from Ploughshares). What is the effect of such involvement on Canadians, economically and spiritually, and on our relationship with the Third World?
3. What does the Bible tell us about the meaning of the "fullness of life?" You might find interesting a bible study outline based on the WCC Sixth Assembly Message "Life Together," available from the Ecumenical Forum, 11 Madison Ave., Toronto, M5R 2S2.
4. Obtain from your local development education (learner) centre or other audio-visual outlet the film "God's of Metal." It portrays well from a Christian perspective, the connections between military spending, underdevelopment, and cutbacks in social programs.

Gail Allan joined the staff of PWS early in 1983 as the development education field worker for the provinces of British Columbia, Alberta, Saskatchewan and Manitoba. She has recently completed a Master of Arts degree in Community Development at the University of Alberta.

Gail's goal for her half-time contract with PWS is to work with Presbyterian congregations in the Western provinces to help them to be involved in "development education," that is, to help their members to attain a deeper understanding of social justice and Third World issues, and effectively respond to them.

My Korean Home Church



by Hye-Ok Lee

I would like to share some programs of my home church in Seoul, Korea. The Christian movement in Korea has been growing fast. Several years ago, my home church in Korea had about 800 members. Today, according to the church bulletin, there are about 2000 members. It was then the third largest Presbyterian church in Seoul, now there are many other churches which are much larger. Most of the Korean churches do not count the children as full members yet, until they reach university. I do not remember the total numbers, but for primary and junior group we had 300 children. Junior and senior high had about 150 to 200 students. The university group had about 300. We had other groups as well: WMS, Men's Group, Choirs...

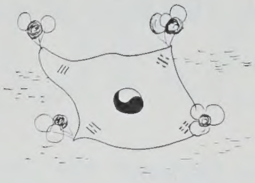
There was so much going on in the church, especially on Sabbath day. The college students brought their lunch to the church and had Worship, Bible study and Fellowship together in the church all day. Kindergarten to Senior High met at nine o'clock beginning with a worship service. Their worship service was like the adult worship service, but there was an assistant minister, ushers, and a deaconess. Afterwards the students and teachers worshipped together and had a Bible study. The juniors met again in the evening for an informal worship service. At this time, the assistant minister usually asked one of the students to pray. Some students were too shy, but there were always some willing to do it. The minister told a story from the Bible, followed by quizzes, Christian movies, and plays. I always enjoyed my Sunday School. The high school students met every Friday after school. They had committees and ran each program by themselves with a deaconess assisting.

In order to become elders and members of session individuals must be chosen by the congregation. They must write a test from the presbytery and be interviewed by presbytery. In preparation for this test, they have to study quite a lot. If they do not pass the test, they cannot be an elder, even though their congregation has chosen them. After passing the test they are ordained. This is a big ceremony. We do not have many elders compared with the churches in Canada. Even these small numbers of elders are very active and committed to their work.

My parents and grandparents on both sides were Christians. In church records the names of Scottish, Dutch and Canadian missionaries are listed including Dr. Luther Young.

My family left Korea 10 years ago. We still receive news bulletins from our home church so that we can pray for the work there. Both my parents and one of my sisters have been back to Korea to visit. I hope to go sometime too!

Hye-Ok is a graduate of Ewart College, the first Korean to be designated a deaconess by the Presbyterian Church in Canada. She was appointed to the Presbytery of Pictou by the Board of World Mission in 1983.



Struggle for Independence 1910 - 1945

A Protectorate Treaty was signed in 1905 conceding Korea's diplomatic rights to Japan and allowing a Japanese Resident-General to be stationed in Seoul. This signaled the beginning of Japan's encroachment upon Korea's sovereignty. King Kojong was obliged to abdicate in favor of his son in 1907. The Treaty of Annexation was signed on Aug. 22, 1910, with the actual promulgation taking place on Aug. 29.

Japan appointed only generals and admirals as governors to rule Korea with police-state methods. The Japanese always took a lion's share in the fields of industry, commerce, trade, mining and agriculture.

Many Korean patriots, therefore, went abroad seeking political asylum, while those who remained home watched for an opportunity to regain national independence. Greatly stimulated by Woodrow Wilson's policy of "self-determination" for large and small nations alike, Korean patriots in utter secrecy planned and organized mass demonstrations for national independence which erupted into the open on March 1, 1919. The occasion was public mourning for the late King Kojong, who had died of unknown causes.

A total of 33 representatives of the Korean people signed the Declaration of Independence, which had been drafted and printed in advance for nationwide circulation, and sent a note to the Japanese government demanding the restoration of Korea's sovereignty.

To this, Japan responded with brutality, and thousands of peaceful demonstrators were shot or arrested and tortured. Nevertheless, the Koreans were not daunted, and the demonstration fever spread all over the country, winning a worldwide reaction of sympathy for the Korean cause. Meanwhile, a provisional government in exile was established in Shanghai by Korean political leaders.

Japan accelerated her suppression and exploitation of Korea after she opened hostilities with China in 1937 and with the United States and Great Britain in 1941. She drafted Korean youths and students into the Japanese army and attempted to stamp out the Korean national character altogether by prohibiting publication of vernacular newspapers and periodicals, and by ordering Koreans to change their names to Japanese style.

However, Japan never succeeded in tricking or intimidating the Korean people as a whole into abandoning their aspiration for national independence.

The movement for that cause never ceased until the complete defeat of the Japanese Imperial Forces was effected by the Allied victory in the Pacific War in 1945.

Resources for the 1984-85 Mission Themes

KOREA

ADULTS AND OLDER YOUTH: *Fire Beneath the Frost* - (study guide included) Book containing guide provides an "in-depth" look at Korea past and present. It indicates the influence of Christianity on the life of Korean people. $6.55

Song of the Soul: In Celebration of Korea - Through music, art, poetry, drama, food and religion, this small book provides insight into the Korean people and the Christian church in that country. $5.45

Study guide suggestions for use with *Song of the Soul* and extra articles on Korea in *June/July 1984 issue of Glad Tidings.* $ .30

TEENS: *Celebrate Korea* - Packet contains the book "Song of the Soul: In Celebration of Korea;" a study guide and the Offering Project. $7.50

CHILDREN: Ages 6-8 (C.O.C.) A packet containing the book "Won Gil's Secret Diary;" the guide "Exploring Korea;" a Canadian supplement and the Offering Project. $12.00

Ages 9-12 (Explorers) A packet containing the book "Mi Jun's Difficult Decision;" the guide "Exploring Korea;" a Canadian supplement and the Offering Project. $12.00

EXTRA! FOR ALL AGES: *Map 'n Photos: Korea* A 4-colour wall map which includes photographs of Korea and information on Christianity in Korea. $4.35

The Wish - a book of poetry printed in both Korean and English. Beautifully illustrated by a Korean artist. $6.95

PEACE

ADULTS AND OLDER YOUTH: *Visions of Peace* - This basic book contains articles by many people who express a variety of views on the meaning of peace. $5.95

Living Our Visions of Peace - a study guide with suggestions for several different settings, and ways of helping children and youth examine their understandings of peace. $4.35

Map 'n Photos: Visions of Peace - This 4-colour wall map of the world provides statistics for 40 major countries on military spending, health and educational spending. $4.35

Extra articles on the Peace Theme in *1984 June-July Glad Tidings.* (Further articles will appear in the fall.) $ .30

Order from: WMS BOOK ROOM - Room 100, 50 Wynford Drive, Don Mills, Ontario M3J 1J7. Note: 50¢ each item for Postage and Packaging. Make cheque payable to: WMS BOOK ROOM.

KOREA

Study Books and Program Ideas

You have two choices (A) *Fire Beneath the Frost* which contains its own study guide. This is the most intensive of the two books. (B) *Song of the Soul.* This small book could be used by itself or along with the Guide contained on these pages. Groups would find both books to be good additions to their study libraries.

Getting Ready - No matter which choice you make, be sure to read through the book and this magazine. Note the sessions or chapters to which each article relates.

- Draw up a schedule indicating the meeting dates on which there will be study.
- Recruit people to take responsibility for each session.
- Read through the Programme Ideas and mark those which are possibilities for your group.

Programme Ideas - Invite a Korean or a person interested in Korea to be your guest.

- Invite some Korean women to come to some of your meetings.
- Arrange to be "pen-pals" or to "twin" with a Canadian Korean congregation or group. Send letters, pictures, banners, etc. and if possible plan to visit. It's one way to get better acquainted.
- Use the filmstrips or a film and invite others to share (order at least three weeks in advance).
- Hold a party to celebrate 100 years of Protestantism in Korea.
- Invite a Korean congregation to the party *or* even to help plan it. The party could be held on one of Korea's special days (see page 25 *Song of the Soul).*
- Make a display of maps, pictures, posters and charts to share with the congregation.
- Start a "Did You Know?" item in your Sunday Bulletin or church newsletter.
- Write to our Korean Missionary in Taiwan.

Helpful Hint - Regardless of the study book you choose, it is useful to have at least one "cutting copy." Take the book apart and make it looseleaf. Pictures and illustrations can be displayed or handed around. Individual pages can be used by different persons at the same time in small groups or by persons preparing at home.

Guide for Use with Song of the Soul

Introducing Korea

Preparation - Have participants bring their June/July Glad Tidings to this meeting. Choose some of the following discovery centers and set them up.

> POETRY - Place pages 3 and 4 in this center along with instructions to read them and try the activity.
>
> FLAG - Place page 12, the national songs and the flag illustration in this center with instructions to read the material and make a display of the flag. This group could also learn

(all page numbers refer to "Song of the Soul")

one of the songs, OR a Music Center group could be asked to learn them.

TIME LINE - Provide the Time Line from the Glad Tidings and materials for the group to make a large copy to display.

DANCE - Place pages 14 to 16 in this center along with instructions to read to the second paragraph of page 15. Consider making up a Mask Dance (page 16) and experiment with making masks.
Provide materials for making masks.

MAP - Place Map 'n Photos in this center with these directions: Discover why Korea is described as being "surrounded by giants." Choose three things from Map 'n Photos to share with the whole group and plan how to do this.

FOLK TALES - Place pages 17-21 in this center with instructions to read one or both of the stories and compare them to folk tales that they know. Prepare to tell one of the stories to the whole group.

To Begin the Session ask participants to remember when they first became aware of the existence of Korea. Share the memories. Comment that the purpose of this study is to get better acquainted with Korea and with the Christians in that country. Indicate that 1984-85 marks the celebration of 100 years of Protestantism in Korea (see page 2, and "Korea Celebrates" in this magazine).

Information and Exploration - Divide into groups of 4-5 people and have each group go to a center to discover what they can about Korea. If there is time, have the groups change centers. If time is limited, have each group share with the others.

Overview of Study - Look together at the suggestions for study programmes in this magazine and, if it has not been done, assign people to be responsible for each session.
Discuss the possibility of a closing celebration or time of sharing with your congregation. If you are going to do this, assign a small committee to begin planning and organizing it.

Worship - Amos 5:24; The Transformer (page 6); Hymn No. 166; excerpts from pages 6 & 7; prayer as suggested.

Focus: Ancient Influences

Have someone prepare a report on ancient Korea and Shamanism based on pages 8 & 29. Make up a poster headed *Word List* which can be used throughout the study.
Preparation - Have materials available for making the long-life collage; Bibles and copies of page 35 and the information about Sijo poetry on page 3. Decorate the room with symbols of longevity and blessing (pages 8 & 9); the "Map 'n Photos;" Time Line and any pictures you may have.
To Begin the Session use one or both of the following activities:
a) Have the participants make a "long-life collage" as suggested on page 8.
b) Using information from page 8 and top 9, briefly explain the meaning of the symbols and their use in Korean art. Be sure to indicate the emphasis on blessing and longevity.
Information - Have a presentation on Ancient Korea, using the map to illustrate, and on Shamanism based on page 29. Start a list of Korean words and phrases and add to it during the year as you study.

Exploration - Divide into groups of six to eight to discuss whether the desire for blessing and long life is good or bad or merely human. Compare the following Scripture passages: Ps. 1; Matt. 5:3-12; Mark 9:33-37; 10:35-45; Rom. 5:1-11. Share the information on Tithing, Thankoffering and Special birthdays (page 35).

Come together and have someone read the Sijo poem on page 3. Introduce it by explaining briefly what Sijo is and after the reading suggest that participants try writing such a poem at home and sharing it at the next session. (*If this was done at the first session, omit it here.*) It would be helpful if participants had the description of Sijo written down for future reference.

Worship - Hymn No. 60; Matthew 5:3-12; Prayer - Use the words to "Called by Thee" (following page 13). (This can be sung or read.)

Focus: Confucianism in Korea

Preparation - Ask everyone to read "Sharing Loneliness and Learning Hope" in this magazine. Make one chart listing "The Five Virtues" (page 31) and one of the Chinese characters for 'Su' and 'Pok' (this is the correct spelling) (page 11). Have paper and felt pens available. Have someone prepare to present the information on Confucianism (page 10 & 31-32).

Make a display in your meeting area using the Time Line; any pictures you have of Korean scholars; the Word List; charts of "The Five Virtues" and of 'su' and 'pok.'

To Begin the Session explain the importance of calligraphy in Confucian life and invite participants to try making the characters of 'su' and 'pok.'

Information - Present the information on Confucianism either as a report or an interview. Indicate when it became influential in Korea, what its main emphasis is, what the strengths and weaknesses are.

Exploration - Divide into groups of 6-8 persons. Group 1 prepare to report on Confucian filial piety (page 23). Group 2 prepare to report on the celebration of birthdays (page 22). Group 3 prepare a report on church customs which reflect a respect for order and obedience (page 35). Ask each group to discuss the question on page 32. Come back together to hear the group reports and share their views on the question. Discuss the kind of discipline required by people like Hee Ho Lee ("Sharing Loneliness and Learning Hope"). Add to the Word List any new words you want to remember.

Worship - Poem "Still struggling" (page 6); Matthew 11:28-30; Poem "The Transformer," Hymn "Called by Thee' *or* Hymn No. 474.

Focus: Buddhism in Korea

Preparation - Ask everyone to read the article *Struggle for Independence* and to study the Time Line in this magazine. Ask two or more persons to develop an interview or panel discussion on Buddhism using pages 9, 29-31 and the following questions. When did Buddhism come to Korea and from where? For how long was it the dominant religious force? What areas of Korean culture did it influence? What major cultural contributions has Buddhism made which have survived to the present time? Where would one find Buddhist temples today? What happened to many of the art works of the Buddhist period? When did Buddhism lose its dominant role in the governing of Korea? What is the position of Buddhism today?

Plan to display in your meeting area any pictures of Buddhist temples that you can locate. Also display a large copy of the Time Line in this magazine so that it can be referred to during the session.

To Begin the Session have someone read the Sijo poem "My Path" (page 4). Following the reading, tell the group by whom the poem was written and that the focus of the session is Buddhism in Korea.

Information - Using the interview or panel discussion described above share the information from *Song of the Soul.*

Exploration - Divide into groups of 6-8 people. Provide participants with pages 4-5 and 33 para. 5. Encourage the groups to share the story about the author of "My Path" and note the comments on involvement of Christians in the 1919 Declaration. Study the poem and discuss the questions raised by the author (top page 5). When participants have shared their choice of symbols from the poem, read together about Hwan (Timothy) Moon and 'walking on knife blades.' Read Moon's poem and compare the scripture as suggested by the author (page 5).

Worship - Sijo Poem "What is Faith," Hebrews 11:1-2; Hymn No. 398. Pray that we all may be guided and strengthened to live in faith believing that God will not forsake us. Pray for those in Korea who are suffering because of their faith.

Focus: Christianity in Korea

Preparation - Ask everyone to read the following articles in this magazine "My Korean Church," "PWS Projects," "Reunited in Mission." As well, have someone prepare to tell about the appointment of Mr. and Mrs. Kim (Mission Update, March 1984). Have three people prepare reports using pages 32-35 and the back of "Map 'n Photos" under the headings ***Christianity Comes To Korea; Christianity During Japanese Annexation; Christianity Today.*** Ask another person to prepare a report on the "minjung" and Minjung Theology from pages 14-16. Prepare information pieces for group discussion and arrange to practise the hymn "Called By Thee."

Plan to display the back of Map 'n Photos; the Time Line; the Word List; pictures of Hye Ok Lee and the Kim family; and any pictures you have of churches in Korea.

Begin the Session by practising "Called By Thee" which could be used during worship.

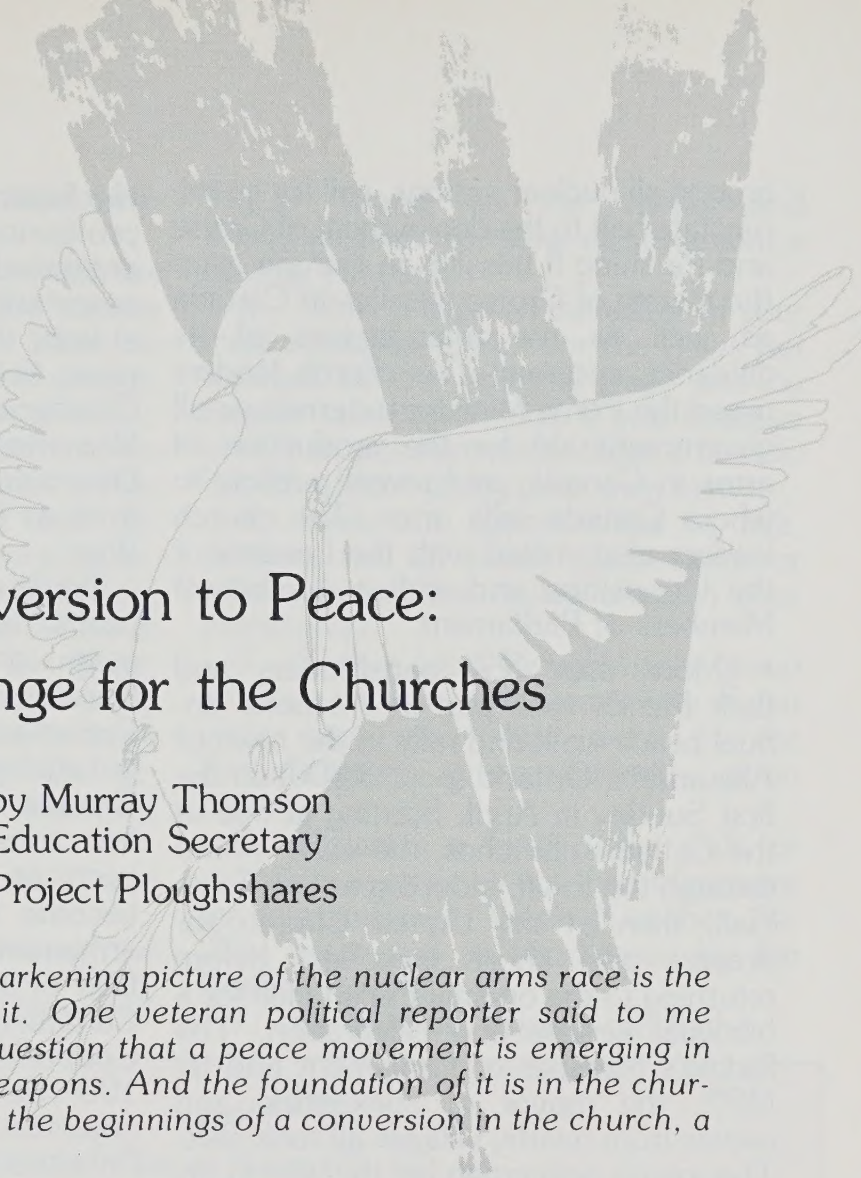
Ask participants to give you a word which describes their impressions of church life in Korea. List these words on newsprint.

Information - Present the story of Christianity in Korea by having the three reports from pages 32-35 and the report on the "minjung."

Then review the information in "Reunited In Mission" (Glad Tidings) and have a report on the Kim family. Add words to the Word List.

Exploration - Divide into groups of 6-8. Provide each group with the information on "O Korea..." (page 1) and under "Conclusion" (page 36). Have the groups share this material and discuss how they feel about the A-frame symbol and the poem and paragraph about "O Korea...".

Worship - Matthew 5:13-16; Poem "Korea, Korea - Celebrate Korea" (page 1); Pray for Mr. and Mrs. Kim and their two children and for all who are willing to give their lives as missionaries; Hymn "Called By Thee" *or* No. 453 *or* No. 454.



Conversion to Peace: A Challenge for the Churches

by Murray Thomson
Education Secretary
Project Ploughshares

One bright spot in the darkening picture of the nuclear arms race is the growing opposition to it. One veteran political reporter said to me recently: 'There is no question that a peace movement is emerging in opposition to nuclear weapons. And the foundation of it is in the churches. We are witnessing the beginnings of a conversion in the church, a conversion to peace.'

This statement by Jim Wallis appeared in a recent article entitled "Peace Pentecost."* It reflects the searching and the movement in our Canadian churches, as in those throughout North America and Europe. Here are examples of this heartening trend:

- The World Council of Churches' 6th Assembly, held last August in Vancouver, with 900 delegates from 90 countries, gave peace and justice issues most attention in a strongly worded final statement. It rejected nuclear war under any circumstances and declared that the policy of nuclear deterrence is 'morally unacceptable and incapable of safeguarding peace and security in the long run.' The Statement called upon the churches now to: "intensify their efforts to develop a common witness in a divided world...develop more innovative approaches to programs of education for peace and justice...and to unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity.'

- Canadian church leaders, including the Moderator of the Presbyterian Church in Canada, met with Prime Minister Trudeau in December, and gave their support to his international peace initiative. They also asked Mr. Trudeau to call for a 'no first use pledge'

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*From *The Peace Worship Resource Kit*, available from Project Ploughshares, Conrad Grebel College, Waterloo, Ontario, N2L 3G6.

among all nuclear nations, call for an immediate halt to the deployment of Cruise and Pershing II missiles in Europe, stop the testing of Cruise missiles in Canada as well as the manufacture of its guidance systems. The church leaders urged the Prime Minister to terminate all government aid for the production of arms in Canada, and reveal publicly to whom Canada sells arms. The church leaders also visited with the Leaders of the Opposition and with a number of Members of Parliament.

- More than 350 parishioners and their friends took part in a second annual peace walk and rally in the town of Alexandria, Ontario (pop. 3,300) on the first Sunday in April. Starting at one of the Catholic churches, the walk wound through the town, stopping at the Town Hall, then at the United Church for prayers and short speeches, before returning to the original Parish Hall for a bilingual service and celebration. The Riding's Member of Parliament and its MPP, the mayor of Alexandria and reeves from nearby villages all took part. The town's policeman led the way in his cruiser and provided the speakers with his car's loud-hailer! The entire three hour happening was a collaborative effort by the churches and communities of the area, and represents the grass-roots nature of the awakening concern for peace in this country.

A New Awakening

Not quite a movement, the new awakening to the urgency of peace is spreading to many new segments of the Canadian population not hitherto involved. Among professionals, the Physicians for Social Responsibility now claim to have doctors as members. Psychologists, psychiatrists, public health workers, nurses, architects, artists, lawyers, adult educators, mechanical engineers are among the professional groupings which have organized to express their concern for peace and disarmament. Scientists have at least three organizations for this purpose: Science for Peace, the Union of Concerned Scientists and the Pugwash Movement. Veterans for Multilateral Disarmament represent many veterans from as far back as the Second World War.

Trade unionists have given their support to the Peace Petition Caravan Campaign and many union leaders in Canada, including those heading the Canadian Labour Congress, have come out against Cruise missile testing and for Canada to become a nuclear weapon free zone. Development organizations, such as CUSO and OXFAM, have become increasingly interested in disarmament and its relationship to their field of international development. The Canadian Council for International Cooperation, an umbrella agency for 100 development nongovernmental organizations, has initiated an Election Priorities project in which the issues of disarmament and development will be brought to the attention of all candidates in the forthcoming federal election. The project is supported actively by Project Ploughshares, Operation Dismantle and the World Federalists.

Most important is the belief, held by more and more people, that disaster can be averted, that a humane world for all can be built, and that the views and concerns of citizens from all walks of life will make the difference. As President Eisenhower said in 1959: "I like to believe that people in the long run are going to do more to promote peace than are governments. Indeed, I think that people want peace so much that one of these days governments had better get out of their way and let them have it!"

What Can Groups and Individuals Do?

Slowly the peoples of the world are gathering strength in saying "No" to war and preparations for war. Here in Canada peace and disarmament groups, often led by the churches, though differing on a wide variety of positions, are agreed that the mobilization of public opinion must be continued and accelerated. Among the many possible actions which can be taken by individuals, groups and organizations, as listed in the Ploughshares Manual ** are these:

1. Join or start a disarmament group in your church, or involving two or more churches in your community. The actions in Alexandria, Ontario described above were locally-initiated.
2. Find out where your M.P. and M.P.P. stand on the issues and challenge them to make disarmament a priority concern.
3. Write a letter to the editor of your local newspaper. Monitor the views put forward by the editorial page and by regular columnists, and if you disagree with their positions write them a friendly but firm letter giving your own views.
4. Seek out opportunities to talk, debate, set up panel discussions or otherwise get the issues aired in your community.
5. Start a local Ploughshares group or study circle in your community. If you want help with this, write to the Ploughshares office address given below.
6. Organize a local peace walk or vigil on a peace or justice theme; prepare for Disarmament Week (October 24-30th each year as proclaimed by the United Nations).
7. Be creative; expand this list!

** From "Peace it Together: A Resource and Organizing Manual for Disarmament Groups." Project Ploughshares, 450 Rideau, Ottawa K1N 5Z4.

What's in a Korean Name?

Koreans almost universally have three names: the family or surname, placed first, and a name identifying the generation, ordinarily the same for all male members of a clan, alternating in each generation to second or third place with the given or personal name.

Sometimes Koreans when writing their names in the Western or Roman alphabet will invert the word order and place the family name last, as Westerners do. This can lead to confusion, however, since many Occidentals know about the traditional word order of Oriental names, and will thus still misidentify the family name by re-inverting the inverted order.

A good rule of thumb to bear in mind is that only a few family names cover the vast majority of all Koreans. If you see the name Kim, Lee, Park, Ahn, Chang, Cho, Choe, Chung, Han, Kang, Koo, Ko, Lim, Oh, Noh, Shin, Yoo or Yun, you can be fairly sure that it is the family name, whether it appears as the first or third word in the sequence. There are, however, a total of around 200 family names in Korea.

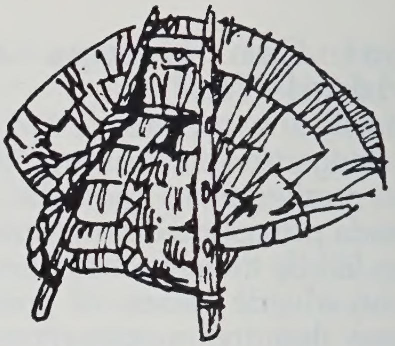
A woman does not change her name when she marries. In English conversation, the wife of Mr. Park may be referred to for convenience as Mrs. Park, but in reality she is still "Mrs." Lee. In Korean conversation, she will be called "Park's wife" or her full name, Lee Yoon-sook, so there is no chance of confusion.

PWS Project in Korea

by Florence Foerster

The major efforts made by various institutions in Korea to improve the farming technology of the country have been concentrating on the mere transfer of capital intensive technology from developed countries. Examples of such capital intensive technology are the big farm machines, like tractors and plowing equipment, which are so expensive that the majority of the farmers, with the exception of a few rich farmers, cannot afford. These efforts to transfer "outside" technology to Korea are inefficient for the development of the nation and inequitable to the poor farmers. What is needed is "intermediate technology," which is neither so primitive that it offers no escape from low productivity and inefficiency, nor so highly sophisticated that it is beyond the reach of the majority of poor rural people. Intermediate technology is low cost and appropriate or adaptive. It encourages the generation of new jobs for the surplus labor force and rapidly growing population.

In Korea, many forms of traditional farm equipment have been used by farmers for many generations. The chee-ke (A-frame), a simple pick-up baler carried by one man on his two shoulders and back, has been playing a critical role in the handling process of farm operations for several hundred years. Although it has had virtually no technological improvement of its parts or structures since it was first introduced, it is still widely used by both rural workers and urban day laborers. Efforts to increase the efficiency and safety of this and other pieces of equipment are needed.


A-frame baler (Chee-ke)

The Intermediate Technology Development For Korean Agriculture is a project now underway in Korea to encourage rural development through the marginal improvement of simple technology used in farming operations in Korea. Specific objectives of this project are:

1. to examine simple farm equipment currently in use in Korea;
2. to discover the fundamental assumptions and ideas of farmers which are basic to their thinking in the development and utilization of farm equipment;
3. to improve new low-cost farm equipment models, in a manner consistent with the farmer's needs;
4. to evolve farm equipment manufacturing businesses using high labor-intensive technology which can stimulate increased production, higher employment, and insure greater income for all members of the rural community.

The Presbyterian World Service and Development Committee is supporting the project. $1,490 given by PWS has been matched by CIDA.

Korea Celebrates

Christians in Korea mark the 100th anniversary of Protestantism and the 200th anniversary of Roman Catholicism on the peninsula in 1984. Plans by the Roman Catholic Committee for the Bicentennial Celebration include a May visit by the pope and an official declaration of sainthood for 103 Korean martyrs. The 20-denomination Council for the 100th Anniversary of the Korean Church plans a major Easter celebration in April and a "centennial evangelical meeting" in Seoul in August. Almost all the Christians in Korea are in the south, where they account for about a quarter of the population of nearly 40 million.

Helen Tetley, Board of Congregational Life, will be attending a Conference on Church Education in Korea this summer as the official representative of the Presbyterian Church in Canada.

Celebrate Korea

Reunited In Mission

In 1980 the General Assembly of the Presbyterian Church in Canada reactivated an old relationship with the Presbyterian Church of Korea which had been interrupted at the time of Church Union in 1925. At that time it was agreed that the United Church of Canada should continue the work formerly done in Korea by the Presbyterian Church, and that the Presbyterian Church in Canada should carry on with the work in Taiwan.

This division of work continued for several decades. With the passing of the years the reasons for old divisions became less and less relevant and, at the same time, recent immigration from Korea and Taiwan to Canada has resulted in new friendships and relationships between church members from the three countries. As a result, the Presbyterian Church in Canada has reaffirmed its partnership in mission with the Presbyterian Church of Korea, as the United Church of Canada has done with the Presbyterian Church in Taiwan.

In the words of the 1980 General Assembly "In order to develop better understanding and prayer support between our two Churches, we agree to the regular exchange of information about the life and mission of our Churches."

This has since been done and we have gone beyond sharing of information to taking some forward steps in partnership in mission. Perhaps the most significant of these has been the joint appointment by the Presbyterian Church in Canada and the Presbyterian Church of Korea of the Rev. Choong Mok and Mrs. Yung Ja Kim to Taiwan, where they will serve in Hakka evangelism under the Presbyterian Church in Taiwan.

Our relationship with the Presbyterian Church of Korea is further strengthened by the presence of Rev. Soo Am Park, a minister and theological educator of that church, who is undertaking doctoral studies at the Toronto School of Theology under our Leadership Development Programme.

Through the 1984-85 Mission Study theme on Korea, we look forward to gaining a deeper understanding of the life and work of the Church in Korea. We hope to find many new ways of sharing with the Christians of Korea in the ministry of the Gospel.

KOREA: TIME LINE

		Dominant Religion
B.C. 2333	AGE OF MYTHOLOGY	Shamanism
57	THREE KINGDOMS becoming the Silla Kingdom period	
A.D. 372	Buddhism arrives from China	Buddhism
670	GOLDEN AGE OF SILLA	
1392	YI DYNASTY	Confucianism
1774	Arrival of Roman Catholic missionaries	
1884	Arrival of Protestant missionaries	
	MODERN PERIOD	
1910	Japan annexes Korea	
1945	Liberation from Japan	
1948	Korea Divided	
1950	War	
1953	Truce	
1961	Student uprising	
1962	Park Chung Hee becomes president	
1979	Park assassinated	
1980	General Chun Doo Hwan takes over government	

Greetings From Taiwan

Mrs. Ruth Kao visited the offices of the Presbyterian Church in Canada on Friday, March 16. She brought the following messages:

I am very happy to have this opportunity to be with you today and to thank you for your welcome, for your concern for the church in Taiwan and for my husband and others who are in prison with him.

This is a special Year of Evangelism for the Presbyterian Church in Taiwan. In the midst of all our trouble and the many pressures which bear upon us we hold fast to the central purpose of the church - to make the Gospel known to those who have not yet believed so that they may be able to experience the salvation which God offers them through faith in Jesus Christ. We try to use many different ways to preach the Gospel, through words and actions and by mobilising our lay people for this task.

One matter which concerns us at the present is the likelihood that the so-called "Law to Protect Religion" will once more be brought up for consideration and possible legislative action. It seems as if the authorities are determined that this Law should be passed, though they withdrew it temporarily last year - perhaps so that it should not become an issue in the election. Our church, and nearly every other religious body in Taiwan, both Christian and non-Christian, are firmly against this legislation. It contravenes the religious freedom which is guaranteed by the Constitution of our country and is unnecessary and harmful.

I hope you will continue to pray for our church and for those in prison and their families. The power of prayer has kept us going through times of great stress and the knowledge that you are with us in spirit is a great strength and encouragement to us.

She then read this message from her husband in prison:

"Thank you for your constant prayers for the Presbyterian Church in Taiwan and for those of us in prison. Your prayers and concern add to our strength and enable us to maintain a lively faith and living hope in the midst of suffering. The cold winter wind is chilling us to the marrow of our bones, but we know that when the winter has passed the spring will be here. And when the time of suffering comes to an end the brightness of the Resurrection will shine out for all to see. So we try to use each day well, seeking to make spiritual, mental and physical progress. May God bless all you do and use it to contribute to the unity of the Church, the salvation of all mankind and justice and peace throughout the world.

Your righteousness, God, reaches the skies.
You have done great things;
there is no one like you.
You have sent troubles and suffering on me,
but you will restore my strength;
you will keep me from the grave.
(Psalm 71 vv 19,20)

Let those who wept as they sowed their seed,
gather the harvest with joy!
Those who wept as they went out carrying the seed
will come back singing for joy,
as they bring in the harvest.
(Psalm 126 vv 5,6)

With best wishes
Yours in Christ
C. M. Kao"

wms highlights

PRESBYTERIAL NEWS

Edmonton-Peace River

The 70th Annual Meeting of the Edmonton-Peace River Presbyterial was held in Westmount Church, Edmonton. The theme was "Our Faith: Free Gift in God's Grace." Mrs. Hazel Milson opened the meeting with devotions from Ephesians 2: 1-10 and Mrs. Arlene Duff, President, constituted and presided over the meeting. Out-of-town guests were Mrs. Ruth Richards, Alberta Synodical President from Penhold and Mrs. Ethel Dickson, President of the group at Chauvin. Both made interesting contributions to the meeting. Groups discussed annual reports and shared their findings. Mrs. Marion Johnston showed slides of Camp Kannawin's old buildings and then the extensive improvements which had been made. The Rev. Ray Glen, minister of Westmount, installed the officers for 1984.

Since Miss Isabel Taylor, retired missionary to Taiwan, was unable to attend it was decided that Mrs. Anne Rude would take a cake to her for her 75th birthday.

A pot-luck supper followed, then entertainment by two young female guitarists from Eastminster Church, Edmonton. The Rev. George Johnston, Mission Superintendent, conducted a Bible study regarding Christian freedom from Galations 5. Bible charades and matching games followed. The evening of fun, fellowship and spiritual renewal ended with devotions by Mrs. Duff.

Westminster

The 70th Annual Meeting of Westminster Presbyterial was held at Knox Church, New Westminster, B. C. Following reports and Bible Study, a story illustrating the real meaning of being uprooted was told by a refugee who had fled from Pakistan to India, and eventually to Canada. She shared her problems of language, loss of job and real poverty. She also showed pictures of Afghanistan.

Theme speaker was Gail Allan, explaining the work of Presbyterian World Service and Development and showing pictures of native people in many parts of the world. A special offering was taken for PWS.

Red Deer

The Annual Meeting of Red Deer Presbyterial was held February 13th in St. Andrew's West Park Church, Red Deer, Alberta. Theme for the 40 women present was "Sew the seed - Trust the promise." The Rev. Keith Humphrey, minister of St. Andrew's, welcomed the women, recognizing the WMS as a long standing organization that contributes faithfully to the mission and life of the church.

President, Marg Bystrom, conducted the business meeting and Lois Snider, A.E.C., led music breaks to lighten the day.

After lunch speaker, the Rev. Sydney McDonald, minister to Knox, Red Deer, provided an informative, well capsulated history of Ireland. He emigrated to Canada about 15 years ago.

Historian May Creelman reported that a Presbyterial History Book may be published permitting the many Central Alberta Women's groups stories to be read and preserved.

Lois Snider conducted the installation of officers.

A persistent little spider that took in the day's proceedings caused Betty Brown to quip when the increased allocation was announced "Ladies, don't be discouraged - just hang in there like that little ol' spider."

Saskatoon

The Saskatoon Presbyterial sponsored a mini-series of three sessions on "Developing Effective Visitation to People in Hospitals, Nursing Homes and to Shut-ins." The Christian Education Committee of the Presbytery of Northern Saskatchewan co-operated in the project and Creola Simpson, A.E.C., gave leadership in planning. The Rev. Dale Morrison, a former co-ordinator of chaplains for the United Church, directed the first session featuring Donald Peel's book *The Meaning of Listening*. The second session took the form of a panel of lay hospital visitors. Role-playing followed, illustrating the issues discussed. In the final session, four ministers, the Rev. David Sherbino, Dr. Stephen How, Dr. Michael Tai and the Rev. Neal Mathers discussed ministering to the terminally ill and dying, Native patients and their families, children and elderly patients. At each session Creola Simpson showed short filmstrips from the series "We Belong to the Lord." There was a good attendance on each of the three evenings.

Brampton

"In Praise of 1983": We thanked Thee, Lord, for your faithfulness to the women of the Brampton Presbyterial WMS. We worshipped you in spirit and in truth at our 18th Annual Meeting. The women from the Daughters of Knox, Acton led us in prayer, "God of living water, renew our baptism," and in the afternoon we were led by Tori Bennett, Nancy Rawlins and Eileen Young.

We heard the plea of the woman who met Jesus at the well, "Come and see this man who told me everything I ever did." We thanked Thee, Father, for your gift of a Saviour - "Jesus Christ, the Living Water." (our theme)

We rejoiced with our Treasurer, Mrs. D. Duff, that we surpassed our General Fund Allocation. We thanked Thee, Lord, for the generosity of our members in their gifts of time, talents and treasury to this mission. With confidence, we accepted the 1984 Allocations.

We remembered our departed members and are especially grateful for the dedicated service of our immediate past-Secretary, Mrs. J. Mcdonald.

We thanked Thee, Lord, for the faith and leadership of the retired Adult Secretary, Mrs. J. Bower.

We asked for Executive members - experienced and inexperienced - the wisdom of a Solomon, the patience of a Job and the love of Jesus, as they carry out their Presbyterial duties.

We thanked Thee Lord, for the enthusiasm and abilities of our A.E.C., Tori Bennett.

We thanked Thee Lord, for the witness of Margaret Stewart, speaker.

We are grateful for the small part we can play in ministries such as hers to the leprosy patients in Papua New Guinea.

We praised you, O God, creator of our world and giver of all good things; for your love in Jesus Christ who came to bring us living water to sustain and cleanse us.

East Toronto

"Christian Giving" was the theme of the 69th Annual Meeting of East Toronto Presbyterial. The meeting, held on March 12 at Knox Church, Agincourt, started with a hymn-sing led by the President, Mrs. Esther Powell. The worship service, led by Mrs. Lillian Davidson, was based on II Corinthians 8:1-7 in which the right order of giving was emphasized. The afternoon speaker, Mrs. Eileen Parish, President of Council, also emphasized that the flow of service and commitment to others arises out of first giving ourselves to Christ.

During the afternoon the various reports of Presbyterial were given. The area secretaries brightened the afternoon with their skit on the "follies and foibles" of an area secretary as she seeks to keep the group Presidents informed of Presbyterial business.

The speaker at the evening service, Jean Davidson of Presbyterian World Service and Development, told of her tour overseas and of seeing the development projects supported by PWS. She showed a filmstrip of the people and areas helped by money obtained through PWS. The evening offering was donated to PWS.

The Presbyterial officers were installed by the Rev. R. Carter, minister of Knox Church, Agincourt who also led the closing service of worship.

Montreal

Two "firsts" were experienced when the Montreal Presbyterial held its 70th Annual Meeting on March 24th, Mrs. Joy Armour presiding. For the first time in its history, the meeting was held in the Montreal Chinese Presbyterian Church, and for the first time a delicious Chinese dinner was served to those attending.

The Chinese ladies have always been faithful in their attendance at Presbyterial meetings and their warm hospitality in their own church was appreciated. Seventy-one members of their congregation were on hand to see that everything was done to make the meeting a success.

A record number of WMS members heard the Rev. Wm. Woo, pastor of the Church, as he led in a thought-provoking devotional period emphasizing Christ's admonition to put "First Things First."

Memorials were read honouring Miss Dorothy Coles and Mrs. Margaret Weir.

During the business session instead of reading their printed reports, each Secretary stood to answer any questions.

Mrs. Marjorie Ross of Toronto, former Treasurer of the WMS and now Chairperson of the Overseas Relations Committee of the Board of World Mission, gave an interesting and enlightening talk on "Where the Dollars Go."

During the lunch hour greetings were brought by Mrs. Joan Sampson, Synodical President, and the Rev. Ruth Syme, Moderator of the Presbytery of Montreal.

The highlight of the afternoon was a talk illustrated by slides, given by Arlene Randall who has been teaching at the Goldie Training Centre of Evangelists, Catechists and lay people in Nigeria.

Inspirational music presented by Mrs. Trudie Tait and Mrs. Sheena Ellis made a refreshing break at both morning and afternoon sessions. At the beginning of the afternoon's program "Amazing Grace" was sung in Chinese by the host and hostesses.

Regina

The 70th Annual Meeting of the Regina Presbyterial was held on the 23rd and 24th of March in Norman Kennedy Church, Regina, with delegates present from Estevan, Fort Qu'Appelle, Qu'Appelle, Kipling, Moosomin and Regina.

Mrs. Mae Morris, President conducted the meeting. Greetings were brought by Mrs. E. Ward, Synodical President, the Rev. Charles Scott for the Presbytery of Assiniboia, Mrs. Hazel Duff for the Host Church and the Rev. John Neilson, Superintendent of Missions.

Mrs. Marg Hyndman and Mrs. D. Williams, Fort Qu'Appelle, conducted the opening Devotions. Creola Simpson, A.E.C., participated in the meeting.

Mrs. Adele Doolittle introduced the guest speaker, Mrs. Moira Brownlee, Estevan, who grew up in South Africa. She presented an informative and interesting talk of her life there.

The Rev. Charles Scott, First Church, Regina, conducted a workshop on "Identifying and using your Spiritual gifts."

Following a luncheon, members enjoyed a lively hymn-sing led by the Rev. Chris Vieira of Moosomin-Whitewood.

St. Stephen's Ladies conducted the opening worship Saturday morning. Memorial Service was conducted by Mrs. Grace Henderson.

LOCAL GROUP EVENTS

Fairview Church, Vancouver

Fairview Church, Vancouver hosted a WMS Sunday morning service. Prayers and Scripture were taken by Society members. The minister, the Rev. Jack Mills, spoke briefly on the mission work and personnel of the Presbyterian Church in Canada and overseas. A special offering was taken for the WMS.

On a previous Sunday, the WMS of Fairview presented four life memberships during a morning service. Receiving the pins and certificates were Miss Katherine Friesen, Mrs. Betty Mills, Mrs. Margaret Morrison and Miss Edith Sutherland.

Brandon, Manitoba

Several women from visiting WMS groups and different church groups around the district motored to Brandon on February 27 to hear Margaret Stewart, missionary from Papua New Guinea. Margaret spoke and showed slides on her work among leprosy victims. She also told of four months spent in India observing several facilities for leprosy victims.

The Rev. R. Sands opened the meeting with prayer and a short service on the "Mission of the Church." Mrs. Thompson closed with a prayer.

West Point Grey, Vancouver

The Mission and Outreach Committee of West Point Grey Church planned an evening of *Fun and Frolics* for the congregation, students and community friends on Saturday, March 10th.

Each organization in the church was asked to produce a light-hearted contribution to the program. The Dorcas and the WMS, assisted by young people, staged a Fashion Show from the 1800's to the 1980's. There were brides and mothers-of-the-brides; women in voluminous nightgowns of the past; a three-year-old in a buster brown outfit; shapeless gowns from the twenties; slinky evening gowns of the '30's, right up to a streaky-haired punk and an "aerobic" matron, cavorting in tights of the 1980's.

The Session produced *Front Page Challenge*; the managers a hilarious, impromptu skit; Mission and Outreach an African legend; the choir sang Negro spirituals; and the Guild presented the Cat's Meow. The Christian Education Committee got everyone from 3 to 80 year-olds up for the *Hokey Pokey*. There were individual dances, songs, duets and sing-songs for everyone. The Scottish Country Dance Society rounded off the program with two lively dances. Refreshments were served and a collection taken to support the Food Bank. It was a time for fun, friendship and fellowship - *Mission accomplished!*

A thank you:

Power in Intercession?

There was something more for me to learn! I had surgery in February followed by on-going therapy. Well, I thought, you know, God, what you want to come out of this, but may it be something useful. Then it began - a new, joyful experience of the strength that actually flows from the bond of Christian caring. So many of you, individuals and groups across Canada, made me aware of your prayers and loving concern. I felt I was so securely placed in the will of God by the trust of others that fear and apprehension could not approach. I could only feel thanksgiving to God for this great assurance.

Why do I write all this instead of just expressing my appreciation? Because I wanted to witness again to the wonder of this power which can communicate strength the one to the other when we reach up in faith. Many of you will have experienced this, but I did want to share my own new joy and thankfulness. Thank you again for all your caring.

Margaret F. Kennedy

POSITION AVAILABLE

Executive Secretary
National CGIT Association,
Toronto
Commencing September 1984
CGIT experience essential

For more information write:

Search Committee
National CGIT Association
40 St. Clair Avenue East
Toronto, Ontario
M4T 1M9

IN REMEMBRANCE NOTICE: At the last Council Executive Meeting in February '84, it was agreed that if a group wishes to have an "In Remembrance" notice published in the "Glad Tidings," the group Glad Tidings Secretary should be responsible for sending it in as soon as possible, after the death.

In Memoriam

Margarete Herrig

Mrs. Margarete Herrig passed away on March 13, 1984 at the St. Vincent de Paul Hospital, Brockville, Ontario.

She was a former case worker with the Children's Aid Society in Brockville and in other areas. For a number of years she was the Executive Director of the Armagh Home at Clarkson. A few years ago she retired and returned to Brockville to live.

Margarete was active in the Afternoon Group of the Women's Missionary Society (W.D.) of First Presbyterian Church, Brockville. Her competent help in both Mission and Bible Study will be missed.

In Remembrance

Mrs. Jessie MacLeod
Skye, Dunvegan, Ont.

Mrs. Myrtle Carnegie
Duart, Ont.

Mrs. Catherine Cutt
Knox, Goderich, Ont.

Mrs. Myrtle Coon
Knox, Guelph, Ont.

Mrs. Metcalf
St. Andrew's, Innisfail, Alta.

Mrs. Delphine Boehmer
Mrs. Bertha Mary Hiller
St. Andrew's, Kitchener, Ont.

Mrs. G. (Marjorie) Fisher
Mrs. R. (Forda) Krauter
Knox, Listowel, Ont.

Mrs. H. (Ruth) Ivison
Valetta, Merlin, Ont.

Mrs. J. (Mabel) Freeman
St. Andrew's, Molesworth, Ont.

Mrs. Grace Kerr
St. Andrew's Home
Montreal, Que.

Mrs. Lyda Hummell
Miss Gladys Boyne
Knox, Morrisburg, Ont.

Mrs. G. (Mayme) MacCannell
St. Andrew's
Mount Forest, Ont.

Miss Isabel Campbell
Knox, Ottawa, Ont.

Mrs. Isobel McKay
St. Andrew's, Perth, Ont.

Mrs. Jessie Barrett
Mrs. Vera Ede
Mrs. Agnes Kirkpatrick
Mrs. Berta Bell
Knox, Red Deer, Alta.

Miss Elsie Wainwright
Mrs. G. B. MacDonald
Runnymede, Toronto, Ont.

Mrs. J. (Agnes) Dwyer
Melville, West Hill, Ont.

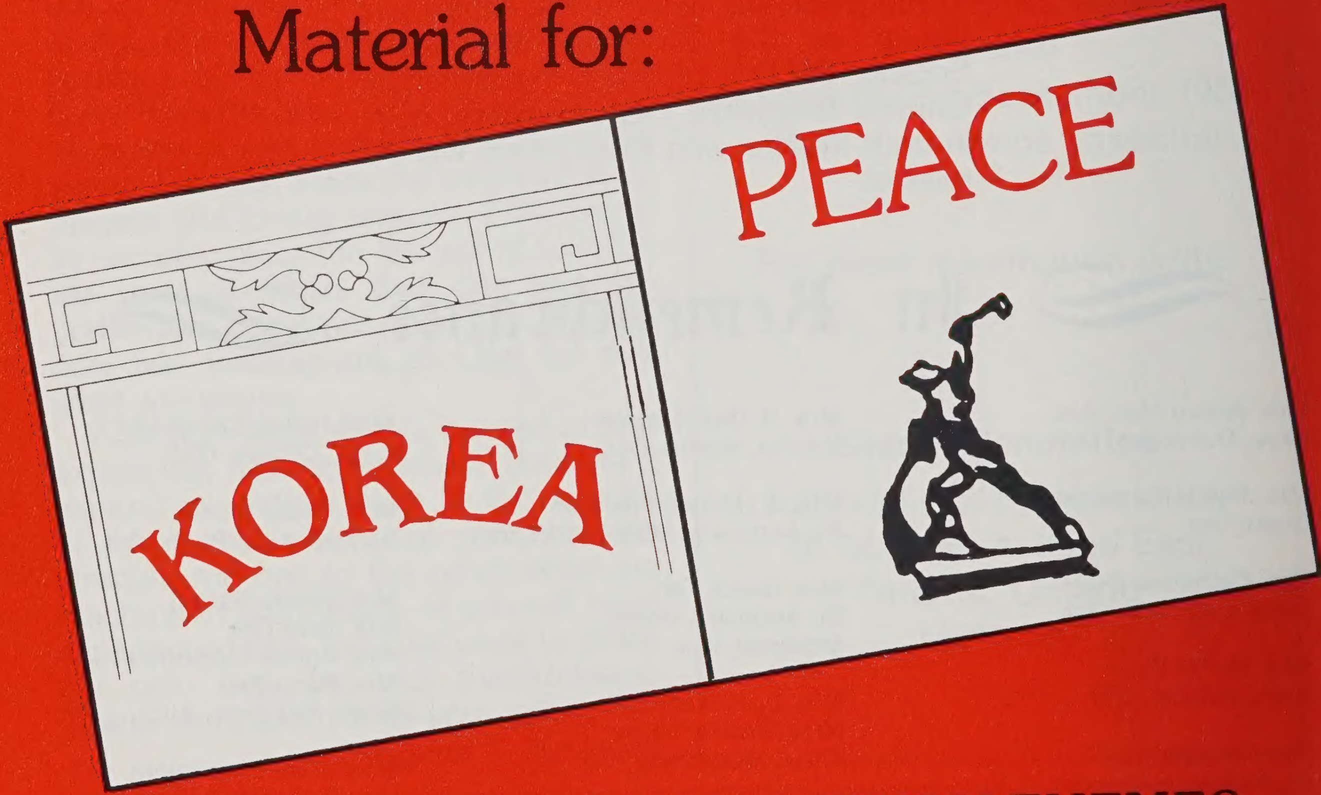
Miss Isabelle Innes
St. Andrew's, Windsor, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

In this issue...

Material for:



1984-85 MISSION STUDY THEMES

GLAD TIDINGS

AUGUST/SEPTEMBER 1984

Inside...
Council '84

Volume 60 No. 7 **GLAD TIDINGS** Aug./Sept. 1984

FEATURES

COUNCIL 1984 4

Spring Convocation at Ewart College 8

Fisherman - a poem 9
by A. M. Reimer

God's House of Love 10
by Colleen Gillanders

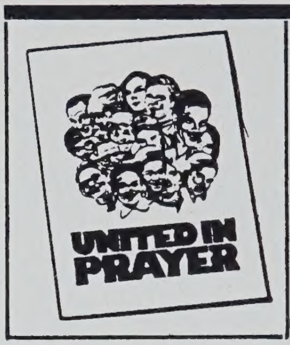
Thanksgiving Worship Service 12
by Eileen Ward

A Privileged Conversation with Ruth Kao 14

In Memoriam 22
- *Violet Taylor*
- *Mattie White*

REGULARS

Editorial 3
Dear Friends 15
Books 19
Films/Resources 21
News 23
Highlights 25
Historia 30
Where our dollars go 31
In Remembrance 31
Officers and Executive Members 32



Highlights of Council '84

4

A house where love and cookies are served

10

FLORA-HOUSE
LUV
God's House of Love

Celebrate the wonder of growth and harvest

12

CREDITS

Cover photo of Lawrence and fish by W. N. "Bill" Stevenson

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

Working on in faith

O Lord, I am so impatient with life. I want so much for myself, for my loved ones, for others. And I want it so quickly. Time passes and though I work at making a better life, I seem to accomplish so little.

Take me back, Lord, to the waters of the St. Lawrence River where I fished as a little girl with my father beside me. Dad, who was born on the Atlantic coast and lived his later years along the St. Lawrence, spent many contented hours fishing. He loved the smells of the river, the cry of the gulls overhead. Like the waters of the ocean, he was deep - a quiet man who never wasted words. Never was there more comfort in silence than when the two of us sat in the small motorboat, our lines dangling over the sides. The waves slapped the boat gently. The early morning mists rose slowly and finally dissipated in the warm rays of the sun. It was a companionable silence, born of the nature of our outing and of our relationship.

Lord, you called us into the world - a world of noisy prattle and turmoil. *Follow me*, you said, *and I will make you fishers of men.* But, I am impatient with the world, Lord. Minds and bodies that have been raped and violated cry out for justice, for reconciliation. I want the noise to stop, Lord, but it will not stop, even if I close my door. If I turn away, the pain will not cease. I must walk in the world too and get involved with the struggles of others.

I can learn much from those who fish. Their task is not always for sport or pleasure. There is a job to be done. There are mouths to feed, quotas to fill. The nets must be mended, the boats kept in good condition. The weather is unpredictable, the fish capricious. Yet, they work and wait and some days the net is full to bursting.

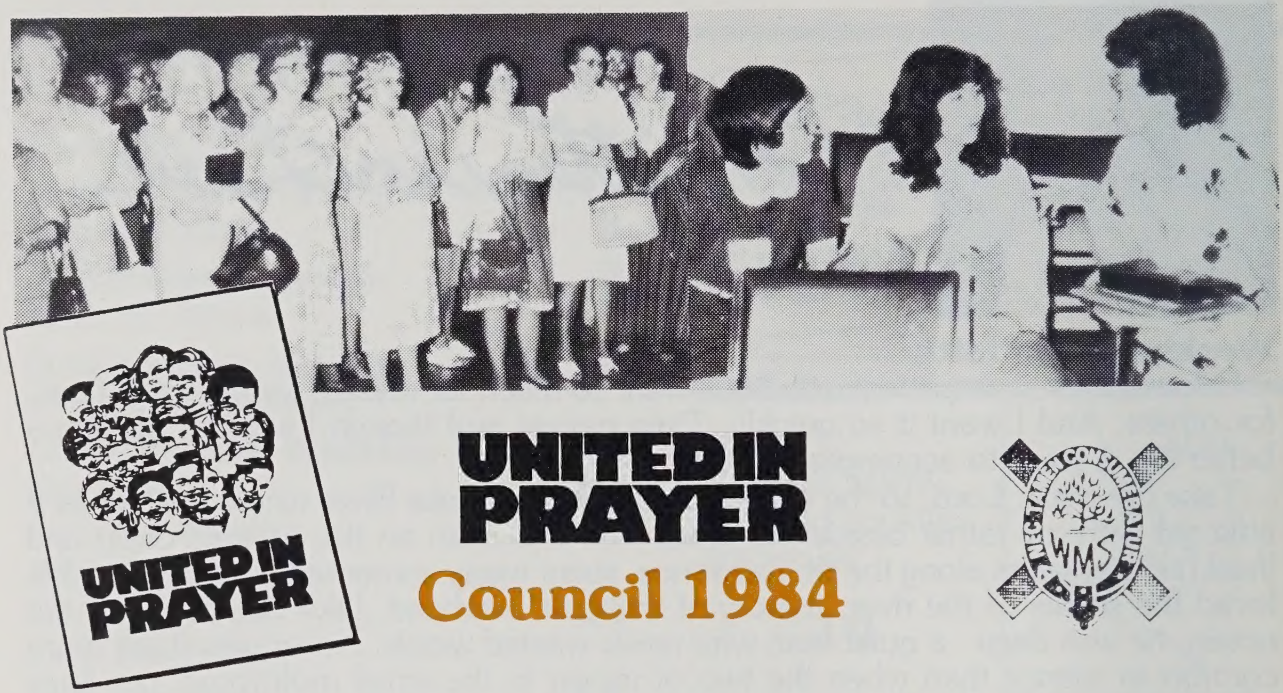
Lord, still my restless heart as you once stilled the waters in the storm. Be with me, Lord, as I ride out the sudden squalls. When I strain against anger and frustration, pull me in gently with your net of love. In my impatience help me remember that you go with me in the work I do. The calm of your presence is within my soul if I but pause to tap into its deep well. Your hand is with mine on the fishing rod as I cast out, on the tiller as I steer through the waters.

Give me the skill and patience to help mend the nets of all people, torn by ugliness, despair, loneliness and fear. Open my heart to receive all of your creation in love.

Help me, Lord, to work on in faith and to wait on your time. May I know the reality of seeing the risen Christ as did the disciples when he shared with them the bread and fish on that day long ago by the Sea of Tiberias.

In the name of the greatest of fishermen, I pray. Amen.

June



UNITED IN PRAYER

Council 1984

Highlights of the 69th Annual Meeting of the Women's Missionary Society (W.D.) held in Toronto, Ontario from May 22-25, 1984 at Seneca College (Leslie Street Campus).

With this meeting the Women's Missionary Society (W.D.) entered its 70th year. The Council Executive declared a special emphasis on prayer during 1984-85. The 69th Annual Council theme was highlighted through worship, study, evening programmes, book reviews and the launching of the book "United in Prayer" written by Karen Timbers. This special emphasis arose out of one strategy in Goal II set last year at Council (see 68th Annual Report page IX) and is part of a programme to strengthen prayer support for the mission of the church.

WORSHIP

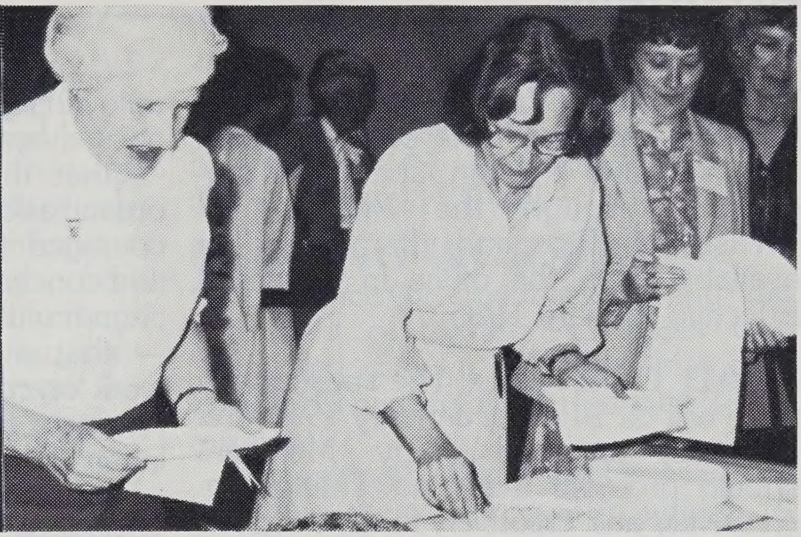
- The Rev. Margaret MacNaughton, Associate Secretary of the Board of Congregational Life, conducted the morning worship services based on the theme "United in Prayer". During the first service delegates were invited to reflect on the model prayer Jesus gave when the disciples asked him to "teach us to pray". Jesus gave us a program which calls for persistent, daily, continuous prayer and a promise - that prayer will be answered; and he set an example in the ways he prayed himself.

Being "united in prayer" requires commitment and, a commitment that understands that to pray for causes like peace, hunger, poverty or oppression, means becoming involved. On the second morning Rev. MacNaughton spoke of the need for persistent prayer, realizing that answered prayer brings renewal and rebirth. Are we ready to risk being changed ourselves?

Finally, Margaret focussed on prayer as a style of life - a confident joyous response to life. If we find ways to express the joy of our salvation, that joy will increase and be a blessing to ourselves and others - to the glory of God.

W. N. "Bill" Stevenson

Clare Ellis, President



Sampling an array of Korean foods

ELECTION OF OFFICERS

• Mrs. Clare Ellis was elected President of the WMS (W.D.). In her remarks to Council, Mrs. Ellis referred to Romans 12, saying we must not only grow, we must out-grow! When "united in prayer" we cannot help but grow. She suggested we "come alive in '85".

All officers and executive members are listed on the back cover of the magazine and in the Annual Report which is mailed to each group in the summer.

BOOK LAUNCHING

• The book "United in Prayer" ($3.00) just off the press, written by Karen Timbers, was introduced by Barbara Woodruff.

CELEBRATE KOREA

• Korean music, artefacts, dress and food provided an entertaining and informative background to the introduction of the 1984-85 Mission Study theme on Korea. Delegates had an opportunity to hear and see the various written and audio-visual resources available for adults, youth and children.

Highlights were the film "Children of Korea" (from the Korean Consulate); special guest Lenore Beecham, author of the study book "Song of the Soul: In Celebration of Korea", and a sampling of Korean food provided by the congregation of the Toronto Korean Presbyterian Church. The Rev. and Mrs. Young Kee Min who brought the food, explained how it was made.

PEACE

• The 1984-85 general mission theme was introduced by a "Peace Room" which was set up with posters and related resources for the study of "Visions of Peace".

MUSIC

• "The Joyful Noise" choir from Cambridge-Galt were special guests on the Wednesday evening, concluding their concert with The Lord's Prayer in keeping with the theme.

BUSINESS

CERTIFICATES • All Certificates, including the Certificate of Recognition for youth and children, should be processed through the Presbyterial Treasurers. (Pins and charms will be available from the office in Toronto.) Effective January 1985.

GLAD TIDINGS • The subscription price will be $4.00 in January 1985 and the cost reviewed yearly. Members should promote the Glad Tidings aggressively and creatively in their church and community.

CONSTITUTION & BY-LAWS • Along with directives to the Nominating Committee the following were among changes made in the By-laws: that the Council Executive shall be composed of not more than twenty-one *elected* members, and that the elected members shall be elected annually...for a total of six years (two three-year terms), following which, after a one-year break, they may again be elected to Council Executive. Revised copies of the constitution will be available this summer.

FINANCES • The Society's contribution to the Board of World Mission in 1985 be reduced from $490,000 to $465,000 (since actual monies received were less than estimated).
• Estimates for 1985 accepted in the amount of $1,108,023.
• The Society's contribution to the Board of World Mission in 1986 to be $488,250.

AIM AND PURPOSE • As a result of the questionnaires returned related to the aim and purpose of the Society the following three recommendations were passed by the Council:
— that the WMS remain a women's organization, and that groups be encouraged to share their knowledge of and concern for the global mission of the church with the whole congregation.
— that a committee be appointed to work on revising the purpose to include reference to fellowship and to make the language more contemporary.
— that the Adult Working Group devise a scheme to inform members of the Society and local congregations that in order to be a group of the Women's Missionary Society (W.D.), it is necessary to (a) include Bible and/or Mission Study in the programme; (b) contribute financially to the work of the Women's Missionary Society (W.D.).

LOUISE REITH LEADERSHIP DEVELOPMENT FUND • Delegates were reminded that they received the first notification of the Louise Reith Leadership Development Fund. The first grants from the fund will be made a year from now to Presbyterial and/or Synodicals making application. Delegates were asked to please make this information known to the Presbyterial and/or Synodicals they represent.

The Louise Reith Leadership Development Fund is named in honor of Louise A. Reith who served the church in many capacities but especially as Director of the Organization Department and Executive Secretary of the Society for 19 years during which time she encouraged leader development among women through workshops, training centres and other special events. This fund is to be used to carry on this work through Synodicals and Presbyterials.

PERSONALITIES

• The following persons were recognized at some point during Council: *Agnes Hislop*, retiring after serving in India, *Clara Henderson*, on furlough from Malawi, *John and Judi Bertholet*, on furlough from the Cameroons, *Arlene Randall*, on furlough from Nigeria, *Diana Wadsworth*, on furlough from India, *Dr. George Malcolm*, leaving the Board of World Mission staff this summer, *Mary Jane Bisset*, resigned as Area Educational Consultant effective May 31st, *Eileen Parish*, retiring President of the Society. Eileen has served as Girls' Work Secretary, Chairperson of the Education Committee and President.

Mary Jane, George and Agnes cutting the cake

PARTNERSHIP IN MISSION

"Two or more people agreeing on a goal, task or project, working in harmony to accomplish what they set out to do together..." was one definition of partnership shared by Lois Powrie who chaired the Wednesday evening session. Delegates shared their thoughts on partnership in mission with each other. A panel then reflected on the many aspects of being partners in mission. The panel, illustrating the "partnership" within the church, was composed of May Nutt, WMS, Harry Waite, BCL and George Malcolm, BWM.

CLOSING WORSHIP

• A service of commitment and the sacrament of the Lord's Supper was conducted by Dr. George Malcolm, General Secretary of the Board of World Mission.

In speaking to the group Dr. Malcolm reminded them that Paul in writing to the Corinthians said "This do in remembrance of me" in relation to the Lord's Supper, but he also could have said the same in referring to prayer. So the theme "United in Prayer" seems most appropriate. This is especially true when one looks at the devotional life of the churches overseas.

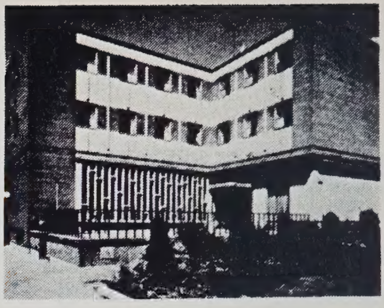
On a recent visit to Asia, Dr. Malcolm was impressed with the devotional life of the people he met in Hong Kong, in China and in the Korean Christian Church in Japan. The Christians in Hong Kong asked Canadian Christians to pray for them as they face major changes in the next few years as their lease to the British comes to an end.

God has blessed us with an association with Christians in many countries like Africa, South America, Guatemala. Through our devotional life we can be "United in Prayer" with Christians around the world. Christ our Saviour and Lord is our example - He is one who prayed, who taught, who became angry but also who loves and helps us.

The officers were installed by Dr. Malcolm.

WATCH FOR • A "cameo" of the new President, Mrs. Clare Ellis in an upcoming issue.

SPRING CONVOCATION AT EWART COLLEGE



The Rev. Ron Campbell, minister of Weston Presbyterian Church, was the speaker at the Graduation service held at Ewart College on Tuesday, May 8, 1984. His speech concerning the freedom that comes through service was based on the text of John 8:31-47. Dr. Campbell spoke about the relationship the Christian has with Jesus Christ, a relationship which is the focal point of freedom for graduates as they begin their service in the Church.

Worship was conducted by Colleen Smith, Director of Christian Education at Hopedale Presbyterian Church and a graduate of Ewart College. Special music was provided by the choir under the direction of Mrs. Carol Kessler, B.F.A.

A statement regarding concerns of the college and the work of various committees of the Board of the College was given by the Rev. Donald Collier, the Chairman. Principal Irene Dickson briefly reviewed the year giving special thanks to the Alumni of Ewart.

Mrs. Dorothy Roberts, the president of the Alumni, presented a Bible for use in the college chapel. The presentation was made in honour of Mrs. Hughanna Ralston, the principal of the Missionary and Deaconess Training School during the years 1940-57. A prayer dedicating the Bible was offered by the principal. Both of Mrs. Ralston's daughters - Mrs. Gregory and Mrs. Sheffield - were present. At this time, Mrs. Ralston is a patient at the Queen Elizabeth Hospital in Toronto.

Scholarships and diplomas were presented by Miss Ina Adamson, the Dean and Director of Field Education and by the Rev. R.C. Mathewson, Associate Professor of Religious Studies and Director of Continuing Education. With one exception, an award to Elizabeth Kenn, only scholarships granted to graduating students were presented. All other scholarships will be awarded at the Fall Convocation.

Miss Christina Cassels, Knox's Church (Galt) Cambridge, and Miss Susan Taylor, St. Timothy's Church, Ottawa, received Diplomas of Ewart College.

At the conclusion of the service, a reception was held in the lounge for the graduates, their families and friends.

The following scholarships were awarded:

Alumnae Scholarship (presented by Helen Allum for highest percentage in Biblical courses) - Christina Cassels;
The Ruth Dick Memorial (highest percentage in second and third year Biblical Studies) - Christina Cassels
The Catherine Irene-Williams Memorial (highest percentage in third year Church Doctrine) - Christina Cassels
The Muriel Jennings Gray Scholarship (highest percentage in third year Christian Education) - Elizabeth Kenn
The Joan Large MacLellan Scholarship (for a graduate who has excelled in academic and field education) -Christina Cassels
The A. Campbell Burgess Scholarship (for a graduate proceeding to completion of a B.A.) - Susan Taylor
The Lillian, Edith and Florence Heal Memorial (for a graduate to undertake further study in Christian Education or Mission Work) - Christina Cassels
The Evelyn and Bruce Snider Scholarship (for further study in Christian Education) - Christina Cassels ■

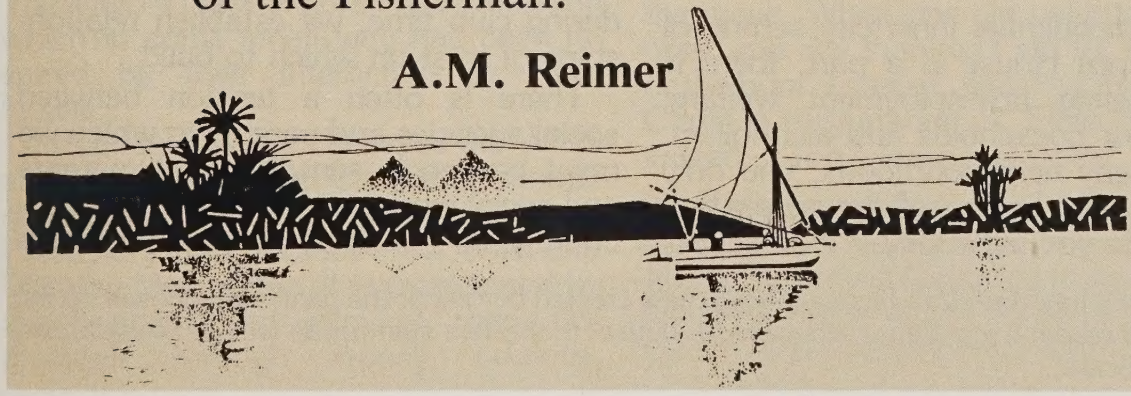
FISHERMAN

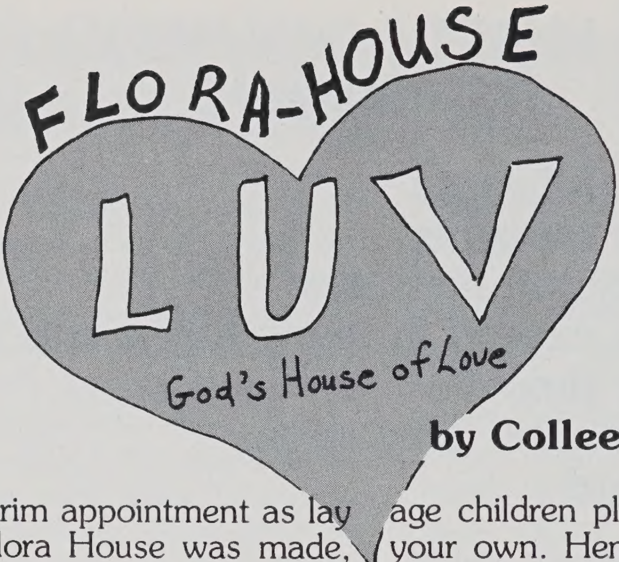
Through all history
these very thoughts
and words and messages
have been exuded in many forms and ways
time after time
generation after generation
without end

and I ask
why must this task
be repeated
that we cannot learn
from one lesson
but an endless stream
flowing forever
emanating from the eternal spring of life.

We are like a snared fish
that will forever swim away
unless it is steadily drawn to shore.
Our unfeeling flesh
does not awaken us
to the piercing hook
and does not heed the tugging
of the Fisherman.

A.M. Reimer





by Colleen Gillanders

When my interim appointment as lay missionary at Flora House was made, my understanding of the mission work at Flora House was superficial. Five months later and with the deadline for this article pressing, I have found myself really thinking about what Flora House means to me, to the people I work with, to The Presbyterian Church and more particularly to God's eternal plan.

Initially, I knew that this mission is a "House", where up until last summer, a worker 'lived in'. The primary work is after-school programs for school aged children based in the house. Some of these children are also taken to Sunday School at the nearest Presbyterian Church. Previously I had met the Flora children in various church summer camp settings. I am only now beginning to fully appreciate the slogan and logo which the teenagers created for the club house. "Flora House - God's House of Love."

In the residential inner-city setting of which Flora House is a part, there is poor housing, unemployment, welfare, one-parent households and alcoholism. As in many neighbourhoods, you only seem to get to know well the people that live beside you especially if their school age children play or go to school with your own. Hence Flora House gets to know the neighbourhood through the children. Even then, the turnover rate of children coming and leaving the classroom (and neighbourhood) during the local elementary school year is 31%.

Flora House's priority is to support children in their growing years. Inner-city children have a lot to cope with even if their parents are caring and stable. The inner-city environment seems to create a greater proportion of children whose attitudes towards violence are very pronounced. The need to be aggressive and to intimidate other children is often perceived as the only way to survive. Helping a child to understand that the love and humility of Christ is a strength and a desirable attitude in life can be a radical thing. Just being there each day is vital to our mission here. By providing mittens and cookies, feeding them lunch, teaching and playing with them during club time, we establish relationships of trust on which to build.

There is often a tension between social agencies and parents to which we must be keenly sensitive. Yet, parents and social workers alike, accept and encourage us - such as when a neighbour

The winning logo for Flora House (above) was created by one of the teens and chosen by the younger children. It is a fitting tribute for a "house" that offers spiritual as well as physical and emotional care.

sends cookies over or a social worker has coffee with us. The grassroots nature of working out of a house makes us natural neighbours to the parents and a resident "big brother" or "sister" for the social workers to utilize.

Along with the after-school programs, we encourage parents and teachers to take responsibility for enriching their community for their children's benefit. We participate in a Parent Group at the local elementary school, and Warren Whittaker (my co-worker), sits on the school nutrition committee. We are establishing an odd-jobs bank so that younger teens can earn pocket money and learn respect for their neighbours. During the week we both volunteer at local schools and help individual children with their language arts skills. Through the Presbytery level youth activities, many of the Flora teens have met and made friends with youth attending the churches in the Presbytery. This has been a particularly fruitful experience.

Flora House has been here for about twenty years, so occasionally I will meet parents who knew Athalie Read, or children who once were involved in the clubs. I met one teen, now on his own, who remembered Flora House as a bright and happy part of his childhood. Another teen, now too old for our clubs and living in another area, is actively seeking God through other Christian sponsored activities such as camping. The lives of these children have meaning which in some small way has been inspired by their interaction at Flora House.

Flora House exists because the WMS and The Presbyterian Church in Canada responded to the vision of two Presbytery deaconesses - Iris Ford and Dorothy McCombie. It is maintained by the concern and gifts of many individuals through money, cookies, clothing, volunteering at programs or helping with administration. Flora House is a home and not an institution. Although administrative hassles do occur, they are temporary matters which are eventually resolved. The ongoing sharing of a child's 'ups and downs' continues with Christ's blessing.

For me, working at Flora has meant some unexpected rewards. "Kids will be kids" and there is a charm and humour in their lives. For example, one day as soon as Warren went out, the teens 'found' his golf clubs and made Flora Avenue a fairway. The fire hydrant became the 18th hole and little Frankie the caddie. (They lost two balls, but don't tell Warren!) Melvin, at our annual Christmas party, thought a volunteer was really Mrs. Claus (Santa was understandably busy) and asked her all about life at the North Pole. He especially wanted to know what elves looked like. There are moments such as in a discussion about God, one knows that the children's concepts of God are being stretched because they no longer give answers that they know will please you. In fact being at Flora House means one long series of moments where if you stop and reflect, you realize that wiping that child's bleeding nose, or chatting in the kitchen, or walking those girls home, has a very precious meaning.

Just as Jesus Christ walked among the people of Palestine and shared in their lives, at Flora House we try to do the same. When one girl volunteered to pray, and she thanked God for His love of the poor, I smiled, realizing that Jesus Christ is truly among us. Flora House is indeed - *God's House of Love!*

Flora House is an *Inner City Ministry* of The Presbyterian Church in Canada in Winnipeg, Manitoba. Colleen Gillanders has completed her interim appointment at Flora House and is now studying at Knox College.

Thanksgiving Worship

by Eileen Ward

Preparation:

About ten days before the meeting prepare the following. Place a large cotton ball on 'seed beds' of tin lids or saucers, separate the ball placing wheat seeds or any fine seeds on the bottom half, cover with the top half of the cotton ball, sprinkle well with water and set in a sunny window. Water occasionally - do not let it dry out.

Just before the meeting, arrange a centrepiece for the worship service showing various stages of growth. This might include a plant such as coleus placed in water in a glass jar so that the roots are visible; a rose bowl half full of thrashed wheat or grains; the seeds you have planted; ripened unthrashed grain or ears of corn, and fruit, flowers and vegetables that have been harvested.

Call to Worship

Leader: "Let us make a joyful noise to the rock of our salvation!
People: Let us come into his presence with thanksgiving;
All: Let us make a joyful noise to him with songs of praise!" (Psalm 95:1-2 RSV)

Hymn "Come, ye thankful people, come" no. 567 Book of Praise

Prayer

Leader: Let us give thanks to God in prayer. (Following each prayer suggestion pause for Silent Prayer.)
Let us give thanks for God's love and care. (Pause)
Let us give thanks for Christ's redeeming grace and saving power. (Pause)
Let us give thanks for the Holy Spirit which guides us into all truth. (Pause)
Let us give thanks for the church, built on the foundation of the apostles and prophets, Christ being the chief cornerstone. (Pause)
Let us give thanks for the joy and peace known by all who walk Christ's way. (Pause)
In the name of Christ our Saviour. Amen.

Scripture and Meditation (combined)

Leader: "What shall I render to the Lord for all his bounty?" (Psalm 116:12 RSV).
People: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful, give thanks unto him, and bless his name." (Psalm 100:4 KJV)
Reader 1: The 100th Psalm is an appropriate passage on which to meditate today. The poet calls believers to enter into the sanctuary to give expression to the thankfulness of their hearts.
Reader 2: This year you might think you have not received much or it has been a disappointing year. For some, this may be true. Yet, a farmer who told me he had a crop failure, assured me he was thankful, for he had a good harvest the year before.
Reader 3: Today in various parts of the world, there is crop failure, sickness, unemployment, war and rumours of war. In our concern let us never despair.
People: Peter reminds us "Cast all your anxieties upon him, for he cares about you." (I Peter 5:7 RSV)

Hymn "When all Thy mercies, O my God" no. 99 Book of Praise, verses 1 and 6 (to be sung softly and prayerfully).

Leader: The apostle Paul instructed us to "Always give thanks for everything to our God and Father in the name of our Lord Jesus Christ." (Ephesians 5:20)
People: "For God, who gives seed to the farmer to plant, and later on, good crops to harvest and eat, will give you more and more seed to plant and will make it grow so that you can give away more and more fruit from your harvest." (2 Corinthians 9:10)
Leader: The seed we are told is the Word. Sown in faith, the results may not be seen immediately but the harvest is sure, for in Isaiah 55:11 God has declared that his word shall not return to him empty. So the labourer is to work on, sowing in hope, trusting that God will enable the seed to germinate and bear fruit for his glory in time to come. Do not be discouraged, some seeds, like wheat, germinate and sprout quickly but some, like corn, take longer.
People: Paul said, "I planted, Apollos watered, but God gave the growth." (I Corinthians 3:6 RSV).

Hymn "We plough the fields and scatter" no. 563 Book of Praise

Offering

Leader: Let us remember the words of the Lord Jesus, who said it is more blessed to give than to receive.
Dedication of the Offering: Our Heavenly Father, giver of all good gifts, we bring these tokens of our thankfulness to you. Bless them and use us to help others to know of your love and care today and always. In Jesus' name and for his sake. Amen.

Hymn "We praise Thee, O God" no. 571 Book of Praise

Benediction: Almighty God, go with us from this place into the world of our work and everyday life. Help us to remember our blessings and to give thanks each day. In the name of Jesus our Lord. Amen.

A Privileged Conversation with Ruth Kao

The day following the convocation at Knox College where Mrs. Kao received an honorary doctorate on behalf of her husband Dr. Kao who is a political prisoner in Taiwan, a small group were privileged to have a conversation with her.

Mrs. Kao had led the staff in worship that morning and told how her husband continues to communicate with those concerned and praying for him. In a recent message he asked Christians to meditate on the passages of scripture relating to Jesus' prayer in the Garden of Gethsemane. He suggested that when one is facing difficulties - more and constant prayer is needed - remembering that in that prayer the request to God is that His will be done - and not to expect an answer in accordance with your own will. When you stand in front of people in power do not ask for release from them for your own good - rather ask for others as Jesus did. Jesus, even in the face of his own death, prayed for others - not for anything to save himself.

We asked Mrs. Kao about her own prayer life. She said that when she is at home she can set aside a designated time every day for prayer and devotions. However when one travels as much as Mrs. Kao, a set pattern is more difficult. She feels however that during a journey "prayer never leaves me anytime, and I need prayer all the time - my own and others. My experience is that I have been sustained by prayer. In the very strenuous life I lead I have not been ill - I have no time to be sick and I wonder where my strength will come from - but I know that it comes from God. As I move from bed to bed and do preparation for events and meetings I know my strength comes from the many people who are upholding me in prayer. I have experienced through these difficult years the power of prayer and know that it is very great."

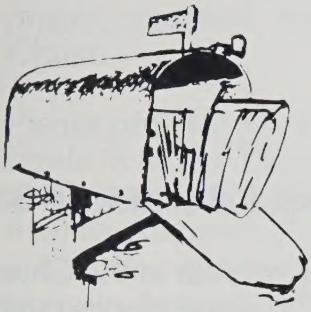
May and Ruth in 1982.

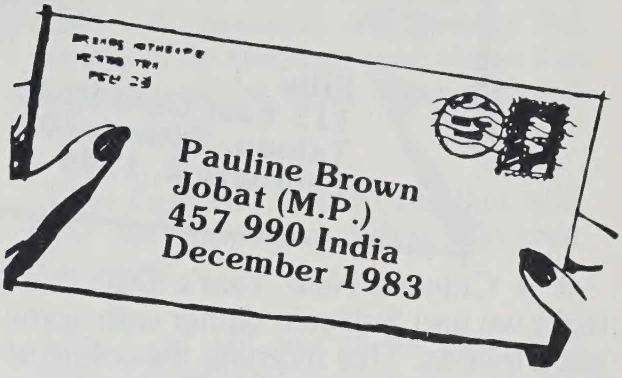
Mrs. Kao went on to make special prayer requests of the group meeting with her and of others as well -
Pray for Taiwan and the difficulties faced in that country; for democracy in the whole country; for prisoners of conscience and their families; for the improvement of conditions of people in prison; for anxiety for all political prisoners; for the Christian Taiwanese Vice President (Mrs. Kao said he is like Esther in the Bible), that God will give him the wisdom and courage he needs in the position he holds; that the Taiwanese people will be understanding of his position and will not criticize him unduly, remembering that God is working and showing his signs through people like him; for religious law; for Dr. Kao.

Mrs. Kao indicated how grateful she is for the many letters of encouragement she receives and although she would like to thank all those who have taken the trouble to write, she cannot reply to each individual letter. She has written letters at special times of the year like Christmas and/or Easter and will try to continue this practice.

May Nutt

Dear friends,





At 5.30 this morning Mussa Abey, our hospital Chaplain, began the 1-1/2 hour daily praise of seasonal music over a loud speaker which precedes the "Big Day", as Christmas is called in Hindi.

Thank you so much for your wonderful greetings and letters of news and encouragement received through the year. How we rely on your faithfulness!

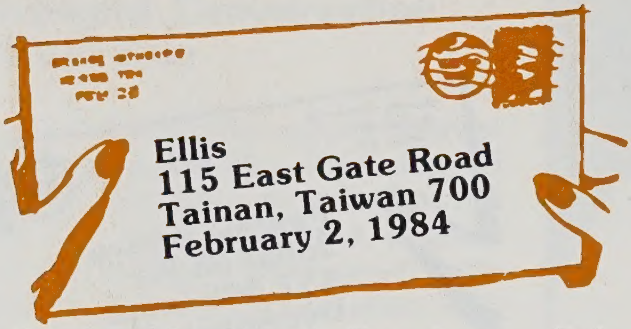
What a busy year this has been! My calendar of events contains many reminders of meetings. These are in connection with: The Central Regional Board of Health Services C.N.I., The Voluntary Health Associations at the national as well as state levels; The Mid India Board of Examiners, The Christian Medical Association of India and The Nurses League of that association; The Governing Board of the United Mission to Nepal; The Governing Board of Christian Medical College and Hospital, Ludhiana; the working committee of the Vindhya Satpura Development Programme of Bhopal Diocese; and a number of local committees which function under the Boards just mentioned. As Secretary, Secretary/Treasurer or Executive Committee member of some of the Boards quite a lot of my time is taken up in administrative duties.

I feel the lack of time being given to what should be one of my primary tasks - taking part in health care at the local level here in the Vindhya Satpura area. As many of you are aware, we have health centres in four villages staffed by graduate nurses, some of whom are trained in Community Health and Auxiliary Nurses midwives. We also have a training programme to prepare and help Village Health Workers to care for the health of their own communities.

It is a great blessing and privilege to work with fine colleagues - some of many years standing. The other day Miss Suzana Tezlo (Ji Suzy to all who know, respect and love her) and I were reminiscing that we have been working together for the past 29 or 30 years. A lot of shared experiences in that slice of time!

You are greatly remembered, and wished all the beauty, wholeness-the very presence-of the living Christ in your lives. There is no greater gift to give to you.

Polly



Ellis
115 East Gate Road
Tainan, Taiwan 700
February 2, 1984

It is Chinese New Year's Day. Last night we had Sukiyaki dinner with some good friends. This morning the sound of firecrackers has pretty well died away after going on all through the night. School is out for local students for at least three weeks. Robert and Stephanie are getting a shorter break. For Marilyn it is a chance to get caught up on a few of the things that there has been no time for during the term, and for me, a time to mark papers and exams as well as to begin preparation for next term's classes.

Thank you for your letters and cards (and prayers). It has been very good to hear from you.

We had a good holiday last summer in an American style home with access to a swimming pool. On the whole, too, we have a good first year class (59 students) with a higher number of university graduates than ever before.

Marilyn has been fully occupied teaching Robert and Stephanie as well as keeping our household running smoothly. Robert and Stephanie have become much more fluent in Chinese -and some Taiwanese - and have a gradually widening circle of friends. Stephanie (grade 2) is doing well on piano and recorder and Robert (grade 5) is into stamp collecting with great enthusiasm. I taught courses on New Testament Introduction and Mark last term plus a short one to laypeople on The Message of the New Testament. In addition there are always Church and College committees and occasional Sunday services.

This is Evangelism Year in the Church as a whole here... in some places quite a bit of activity is planned, with some congregations doing an excellent job, some with small groups and others adapting Coral Ridge Evangelism Explosion methods. But what we need is the kind of renewing that only God can give. With it will come a much deeper sense of God's greatness and goodness and mercy and love; a new sense of gratitude and joy; a new willingness to obey Him and a new delight in doing His will. And with all this a new sense that we have something to share which can be found nowhere but in Christ.

Personally, Marilyn and I feel the need for a supportive, caring fellowship. The faculty as a whole is too large for this and there are too many hidden agendas. This need is met in part by letters and even phone calls from Canada, by a monthly get together with a fairly new missionary couple living south of us in Kaohsiung and at other times with a Taiwanese couple. We also attended a helpful weekend conference led by Brad and Laura Long of the Hsinchu Bible College, on the work of the Holy Spirit.

1. Please pray for fresh joy, vitality and love in the Church, especially in the ministers. Most of them are on call 365 days a year and have little energy left for new efforts in evangelism or other kinds of ministry.

2. Please give thanks and pray for Brad and Laura Long and Timothy Huang at the Hsinchu Bible College. It is quietly becoming a place of joy, prayer, renewal and optimism in Christ.

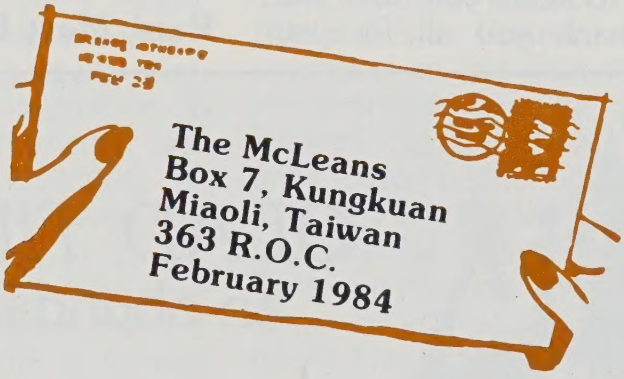
3. Please pray for the Boards and Principals of all the Theological Colleges in Taiwan, especially our four, as they wrestle with the implications of a new law. It requires all such Colleges to register within three years under the private Universities Act. That Act gives the authorities final control of both curriculum and personnel.

4. For Marilyn as she teaches Robert and Stephanie: for energy, patience and skill, especially in enriching the sometimes rather monochrome correspondence materials; and for me that my New Testament courses will be interesting and challenging and will stimulate and enable the students to discover and share the meaning of the New Testament for themselves.

5. That God will give to Marilyn and me the supportive fellowship that we need.

6. That God will give to the Rev. and Mrs. Clare (and Grace) McGill the help they need and a deep sense of "Well Done" as they prepare for retirement this summer. They will have been here 31 years and have translated the whole of the New Testament into the Tayal language.

With our love,
Ted & Marilyn



The McLeans
Box 7, Kungkuan
Miaoli, Taiwan
363 R.O.C.
February 1984

"Gùngsyi! Gùngsyi!" It means "Congratulations! Congratulations!" in Chinese, and it is a phrase we are hearing quite often these days. It all started on January 11th at 11:45 p.m. when Peter Donald entered the world to join our family.

Today is January 31st, so it is appropriate for the McLeans to wish you all "Gùngsyi! Gùngsyi!"—not because February 2nd is Ground Hog Day, but because it is Chinese New Year's (based on the lunar calendar). To the Chinese it is as important as our Christmas. Firecrackers have already begun to sound as the god of heaven (not to be confused with ours), the god of earth, the kitchen god and numerous other gods are worshipped in the temples and in the homes. At midnight on February 1st, the children in non-Christian homes will kneel and bow with their foreheads to the ground before their parents. Then the whole family will kneel and bow before the ancestor tablets and ask the dead ancestors to bless the family in the new year. The Year of the Pig will come to an end and the Year of the Rat will begin. We Christians on the other hand will gather together in Church on the morning of the 2nd for a special thanksgiving worship service.

Our family will have many thanksgivings this Chinese New Year's. We thank the Lord for Peter, His new trust to our care and keeping. And Andrew is thankful for a baby brother to kiss and hug as he so often does. We are thankful for Mary Beth's good health and for the care she received in hospital. Joy Randall, our good friend and fellow missionary, was of tremendous help to us all as she cared for us for three weeks after Christmas and helped us in Peter's delivery.

We continue to give thanks for all of you who "gave us a lift" by sending us a Christmas card to share your love with us. And we thank you all for your prayers since our last Journal.

Andrew is thankful for new friends down our lane who moved in about two months ago. And he wishes all his friends in Canada could have seen the water buffalo which ploughed the rice field in front of our house last weekend!

We thank God for a very good first year in Taiwan (as of Jan. 15, 1984), and we close by asking your prayers for these new concerns: (1) Pray that we will have God's wisdom and timing in establishing English classes for the community as a service and outreach from the church. (2) Pray that Paul will master the Chinese characters in "The Good News Reader" (a stepping stone to the Chinese Bible itself). (3) Pray that we will be able to establish a small group Bible study which we hope will lead to the development of more small groups within the local church.

Yours in Christian love,
Paul, Mary Beth, Andrew & Peter

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A GIFT OF FEELING

by Paul Tournier
SCM Press *Price $11.25*

Sympathetic is a word one could use to describe this book. For anyone interested in women's rights, position or in mission, this volume is a must. *A Gift of Feeling* shows that its author, Paul Tournier, has sympathy for and insight into the cause of women today.

Dr. Tournier, a retired Swiss physician and psychotherapist is also a practising Christian. During his long practice, and his happy marriage, he developed a profound understanding of why women think as they do. In a man's world, where women are seldom taken seriously, he has taught himself to do just that. Listening to confidences expressed to him by his wife and his patients, and through reflection and meditation, he developed a depth of compassion and empathy few men enjoy.

Although they have come a long way, Dr. Tournier feels that women have a difficult struggle ahead. In a society where rules and order were set up by men, in a world where men are influenced by science, power and facts, women have a mission in the evolution of a civilization where feeling and compassion are often missing key ingredients.

Read by a woman, *A Gift of Feeling* will be encouraging and sustaining. Read by a man, it will produce a stronger, more understanding human being. In either case, reading this book will be well worth your while.

Barbara Stoddart

Available from: WMS Book Room
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Don Mills, Ontario
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441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

THE LIGHT AND THE BURNING - A WITNESS TO THE FILIPINO STRUGGLE

by Derek Evans
Wood Lake Books *Price $4.95*

This is a simple, economically produced little book written by Derek Evans, outreach (mission) educator for the United Church Conference of British Columbia. The United Church of Canada and the Roman Catholic Church have close ties with the churches in the Philippines, and have long been greatly concerned about conditions there.

Mr. Evans writes from a B.C. perspective and sees Canada as one of many countries on the shores of the Pacific. He describes how the whole area has become integrated into a community with strong economic and military ties. The two big players with capital to invest are the United States and Japan. They are the real decision-makers. The other countries supply raw materials (that's Canada's role) and cheap labour or agricultural resources. In this last group are many Central American countries, the Philippines, Taiwan, and South Korea.

Increasingly, as the book points out, the economic links between these last named countries and the United States are reinforced by military ties.

The economy of the Philippines is dominated by huge companies like Dole, Del Monte and Chiquita, names we associate with pineapples and bananas. Working closely with the repressive government of Ferdinand Marcos these companies have expanded rapidly, taking over land which was formerly farmed by small tenant farmers to grow food for themselves and for local sale. The Philippines now exports more food than ever before, but its people have the lowest per capita calorie intake of any country in Asia, including Bangladesh. People forced off the land must go either to the cities, where the young women can find work in factories at very low wages, or they can try to farm on mountainside land nobody wants. Increasingly they turn to armed resistance as the only alternative to starvation for themselves and their children.

As the other groups which spoke for the poor and oppressed have been driven underground by the government, the Christian churches remain almost the only voice for those who are suffering. Many priests and ministers have been imprisoned. Throughout this struggle, the church is learning what it really means to be "the church of the poor", rather than the church of the comfortably well-off.

Christians in the Philippines ask for the prayers of Canadian Christians. They also ask for our solidarity.

Although there are many differences, there are also several similarities between the factors at work in the Philippines and those we see in Taiwan.

Those who became interested in the Pacific region as a result of last year's study might well want to read this little book as a follow-up.

Marjorie Ross

THROUGH ROSE-COLOURED BIFOCALS

by Ralph Milton
Wood Lake Books *Price $5.95*

If you are a gardener, a mother, an educator, a Canadian, a pure food eater, a father, an air traveller, a person of faith, a faithful church supporter - all, or any one of the preceding - you will enjoy this book of anecdotes - that is, *if* you have a sense of humour! Ralph Milton writes in a candid and easy style about life's ordinary events. Many of these incidents allow God's love, understanding, grace, wisdom and wit to break through our often mundane lives. Milton's theory is that "a sense of humour is one of the gifts of the spirit, and laughing at ourselves is one way of confessing sins." His stories are ones that we have all experienced, or likely will experience before our earthly life is over. By seeing the humour in these common incidents, we can grow in our understanding of God, and in understanding and accepting those individuals whose lives are intertwined with ours.

Milton's wife Bev is a "Rev." and Ralph is "keeper of the house", a TV producer, newspaper columnist and author of several books.

Through Rose-Coloured Bifocals is humourous from the foreword entitled "Read at Your Own Risk" to the parting word on page 112!

Lynda Hoffos

YOUTH AND THE FUTURE OF THE CHURCH

By Michael Warren
The Seabury Press
148 pages *Price $15.95*

"Youth and the future of the Church" is a very provocative book for anyone who seeks to minister with youth - youth group leaders, clergy and parents.

The author considers one of the key issues affecting young people in our time to be "the way they are caught within a swirl of agencies - all vying for their attention." All the groups seem to have a message for youth, "This is what is important!" Advertisements try to sell teens not just products, but an entire life-style or philosophy of life. A key task of ministry with youth then is to help them develop a sense of discretion - "a sense of the shoddy and worthless - and a sense of the beautiful and worthwhile."

What is worth living for? What do you stand for? These are questions, says the author, we should persist in asking young people and work to help them answer.

The what, why and how of ministry with youth are covered in this book in a good balance between theory and practical help.

Dorothy Ruddell

FILMS/ RESOURCES

Korea

RENTALS

Filmstrip - *In Hope Witnessing* (17 minutes) colour with audio cassette. Explores the growth of Christian witness in Korea and depicts a variety of people and places in that country.
Available from Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Rental $4.00 plus handling and postage both ways. DO NOT SEND MONEY - you will be invoiced.

Filmstrip - *Korea - Time For A Change* (22 minutes) colour with audio cassette. Examines life in Korea today showing similarities and differences between North and South Korea. The major focus is on social issues facing Koreans and the role played by outside influences in commercial, industrial and military spheres.
Available from AVEL Outlets (United Church of Canada) - Vancouver, Edmonton, Winnipeg, Toronto, Montreal, Sackville, N.B., St. Johns, Nfld.

Filmstrip - *Even Though We Are Not Blossoming Now* (20 Minutes) colour with audio-cassette. Prepared for use with all ages, this Berkeley Studio filmstrip focuses on South Korea and the struggle of the Presbyterian Church in the Republic of Korea, the United Church of Canada's partner church in Korea, to establish basic freedoms in their country. Available from AVEL Outlets (see above).

PURCHASE

Music Cassette - Arirang Chorus - Korean folk tunes and hymns recorded in 1975 when the Arirang Chorus toured Canada. This tape has been reissued for use with the Korea theme. Available from Board of World Mission, Education for Mission, 50 Wynford Drive, Don Mills, Ontario M3J 1J7. Price $3.00 plus 50¢ handling charge.

In Memoriam

Violet Taylor

Mrs. Violet Taylor, the wife of the Rev. Joseph E. Taylor, passed away on December 11th, 1983, in her 78th year, at her home in Guelph.

Violet Taylor graduated from the Ontario Bible College in 1930, and worked among the people in Toronto served by Evangel Hall. This was at the time when Evangel Hall was under the care of the Session of Knox Church. For five years she was responsible for many of the mid-week activities for children and for women, and regularly taught in the Church School.

Following her marriage to Mr. Taylor, she was most active in the pastorates where her husband served, teaching in the Church School, leading Vacation Bible Schools and participating in the church choirs. The work of the Women's Missionary Society was particularly dear to her heart, and she was frequently invited to speak at the meetings of W.M.S. groups as well as the meetings of the Maitland, Stratford, Barrie, Bruce, and Guelph Presbyterials.

Violet's entire life was a radiant and joyful expression of her love for Jesus Christ whom she served with great diligence and enthusiasm. Her sweet and gentle manner endeared her to people of all ages in the congregations where she served with her husband. She was equally loved by those in St. Andrew's Church, Guelph, where she was an active member of the W.M.S. following her husband's retirement.

The sympathy and love of her many friends is extended to her husband and to her daughters, Lois of Guelph, and Faye of Drumheller, Alberta.

Mattie White

Mrs. Martha "Mattie" White passed away on May 26, 1984 in Regina, Saskatchewan. At the time of her death, Mattie was Honorary President of the Synodical of Saskatchewan. Mattie was a devoted member of the Women's Missionary Society (Western Division) and of the three congregations of which she was a member - St. Andrew's, Tisdale, St. Andrew's, Saskatoon and First Church, Regina. She was Synodical President from 1956-1960 and held many offices in both Synodical and Presbyterial over the years, as well as being President of the Evening Auxiliary.

A very gracious woman, and one who encouraged others, "Mattie" White will be missed by her friends and family.

NEWS

SACC CONDEMNS REMOVALS

Johannesburg (EPS) - The South African Council of Churches released (8 February) a report ("Relocations: The Churches' Report on Forced Removals") condemning the white-minority government's policy of moving millions of blacks from their homes in areas reserved for whites as part of the country's system of apartheid (race separation with white supremacy). The report says 3.5 million people, mostly black, have been moved since 1960. An estimated 2 million more face removal.

KYODAN ADOPTS TEXT ON DISCRIMINATION

Tokyo (EPS) - The executive committee of The Kyodan (United Church of Christ in Japan) has adopted a statement by Moderator Toshio Ushiroku which confesses that discriminatory attitudes and actions are still too prevalent within it.

The situation of the "Burakumin," descendants of the outcasts of feudal Japan, was debated again after a well-known Kyodan pastor used discriminatory vocabulary in a column of the *Kirisuto Shimbun* (The Christ Weekly). Although author and editor both apologized, the Kyodan's Buraku Liberation centre committee called for a corporate denominational response. The statement adopted by the committee calls on the church to work towards overcoming discrimination in a spirit of repentance.

KENNETH McMILLAN JOINS WORLD VISION

MISSISSAUGA - Through the newly created position of Missions and Denominational Liaison Representative, World Vision Canada is strengthening its ties with denominational and church leaders. The Very Rev. Kenneth G. McMillan, former Moderator of the Presbyterian Church of Canada, has been appointed to the position by Executive Director William J. Newell. World Vision will benefit greatly by the appointment of this distinguished Canadian church leader.

Born and raised in Mount Forest, Ontario, Dr. McMillan is recognized as one of Canada's outstanding missionary statesmen. Following four Presbyterian pastorates in Ontario, Dr. McMillan was appointed General Secretary of the Canadian Bible Society in 1957. His work has taken him across Canada and around the world.

Dr. McMillan holds a Doctor of Divinity degree from the University of Toronto, and has also been conferred with honorary Doctor of Divinity degrees from Acadia University, Wycliffe College and Knox College.

In addition, from 1976 to 1980, Dr. McMillan was chairman of the General Committee of the United Bible Societies, a world body which coordinates the work of 68 national Bible societies. He continues to serve as a member of the executive committee for North, Central and South America.

GOVERNMENT AND CHURCH LEADERS CALL FOR PEACE

Geneva (EPS) - The General Secretary of the World Council of Churches, Dr. Philip Potter, in a cable message to the Secretary General of Parliamentarians for World Order, Nick Dunlop, expresses the Council's support for the joint statement on May 22 of the Middle Power Coalition for Disarmament.

Following is the text of Dr. Potter's supporting statement:

"The World Council of Churches commends with deep appreciation the important initiative for peace taken by Prime Minister Indira Gandhi, President Miguel de la Madrid, President Julius Nyerere, Prime Minister Olof Palme and Prime Minister Andreas Papandre through their joint statement of May 22, 1984 on disarmament emphasizing the special urgency of nuclear disarmament.

Their 'common effort in the interest of peace' deserves wholehearted support of all sections of people striving for peace at this time when the international situation is fast deteriorating and conflicts are escalating.

The WCC strongly endorses their call to the USA, the USSR, the UK, France and China 'to halt all testing, production and deployment of nuclear weapons and their delivery systems to be followed immediately by substantial reduction in nuclear forces'. The WCC recalls the Sixth Assembly's appeal that such a step be taken expeditiously.

In endorsing the statement the Council reiterates its call to the churches to intensify their efforts for peace and justice in cooperation with others who seek to arouse the conscience of the public regarding the current threats to peace. The statement suggests specific actions which may be supported by churches and related movements to mobilize public opinion.

The Sixth Assembly stated 'the frantic race towards nuclear conflagration has accelerated sharply'. The threat posed by the nuclear arms race to human survival knows no parallel in history. The race has to be stopped and the present trends reversed to preserve humanity and God's creation. Therefore, the Council welcomes the initiative of these leaders. God has made us and all creation and he requires us to seek peace, justice and dignity in a world where none need fear and every life is sacred."

PRESBYTERIANS VISIT SIKH TEMPLE

Ivy Howard, A.E.C. for the Synod/Synodical of British Columbia, is seen here receiving warm hospitality in the cafeteria of a Sikh Temple in Vancouver, B.C. She, along with the women who were attending the March 26, 27, and 28th 70th Synodical held at St. John's Church in White Rock, B. C. took time out from their busy schedule to accept an invitation to visit the temple. They were accompanied by the Moderator, Dr. D. C. McDonald and the Rev. Drew Strickland of St. Andrew's Newton Church, Surrey. While the women were enjoying their tea and a deep-fried delicacy, the Rev. Alex Joshua who works with the Board of World Mission acted as an interpreter when necessary, as one of the priests explained the basic tenets of their faith.

Frances M. Rivers

wms highlights

SYNODICAL NEWS

Saskatchewan

The 70th Annual Meeting of the Saskatchewan Synodical was held in St. Paul's Church, Prince Albert, April 6th and 7th. Mrs. Eileen Ward, President, opened the meeting with prayer. Miss Isabel Bailey, Prince Albert, led in worship, her theme "Be an open door in '84".

Special guest was the Executive Secretary of the Society, May Nutt who spoke on the Goals and Strategies for the 1980's and reviewed the aim and purpose of the Society.

A special event was a bus tour sponsored by the historical society and conducted by Mrs. Verna Redhead who gave the history of Prince Albert.

Mrs. Linda Shaw of Biggar, Saskatchewan showed the film "This we can do for Justice and Peace" illustrating some of the conditions that exist in South Africa.

The Rev. Angus MacGillivray gave a report on some of the appointments and changes in mission work in the province. Mr. MacGillivray also served communion.

The Rev. Bob Wilson, Synod Moderator, brought greetings.

Alberta

The 70th Annual meeting of the Alberta Synodical was held in Memorial Church, Rocky Mountain House, Alberta, on March 29-31st. An executive meeting conducted by Mrs. Ruth Richards, President, was followed by opening devotions led by the women of Red Deer Presbyterial.

Morning sessions were opened with devotions given by the Rev. Gordon Cunningham, minister of Memorial Church, based on the theme Luke 5:4.

The agenda included a panel discussion by the various secretaries, a tour of Rocky Mountain House's National Historic Park Museum, a workshop on Goals and Strategies led by May Nutt, Executive Secretary WMS (WD), and a report on preparing briefs by Miss Lois Snider, A.E.C. Musical selections were given by Marla and Walter Kupfer. The Rev. John Yoos, chairman of the Synod Missions Committee, spoke on the Board of World Mission and May Nutt reflected on the theme. Merle Hein led a "Service of Remembrance". Lois Snider installed the officers for 1984.

British Columbia

The 70th Annual Meeting of the B. C. Synodical was held at St. John's Church, White Rock, B. C. with the theme, "Planning for the future" based on Proverbs 3:6. Guest speaker for the first evening was the Rev. Jack Mills. Worship on the theme was led by the

Rev. David Robertson, minister of St. John's, followed by reports from all the secretaries.

A workshop on "Goals and Strategies" was led by May Nutt who also installed the officers for 1984. The moderator of the 109th General Assembly, Dr. D. McDonald, was a special guest. Music by a young singing group from St. John's, *The New Horizons*, was enjoyed by all. The second evening the Rev. K. Doka spoke on "The church behind the Iron Curtain", telling of his recent trip to Budapest.

Toronto-Kingston

The 37th Annual Meeting of the Toronto-Kingston Synodical was held in Knox Church, Sudbury, Ontario, April 9 and 10, theme "Jesus Christ - Life of the World". The President, Mrs. Vera Richardson, presided.

Mrs. Dorothy Kerr, President of North Bay Presbyterial, welcomed the Synodical to Sudbury and presented a beautiful corsage to Mrs. Richardson. The Rev. Roy Taylor, Minister of Knox, Sudbury, brought greetings from Temiskaming Presbytery and the Knox Congregation.

Exotic decorations in the oriental motif were in the Church hall. Some of the last Chinese lanterns that exist were on display.

Worship Services were prepared and presented by Mrs. I. McClure and women from Brampton Presbyterial, and by Mrs. Catherine Bray of North Bay Presbyterial.

Mrs. Roy Taylor, Knox, Sudbury, was pianist and organist for all sessions. Hymn Sings were capably led by Mrs. Marjorie Edgar of Sudbury. Other musical highlights were dancing by the Ukranian Dancers of Sudbury, Bell Ringers from Trinity United Church, Lively, Ontario, soloists Sylvia Carscadden and George Betancourt, both of Sudbury and the Knox Choir, directed by the Rev. Roy Taylor.

Guest speaker at the evening Worship Service was the Rev. Mabel Henderson, minister of St. Paul's and Victoria Churches, Sault Ste. Marie. Special guest was Agnes Hislop, recently retired from the Bhil field in India.

Mrs. Louis Fowler, Peterborough Presbyterial, expressed the sincere appreciation of the Synodical to Mrs. Vera Richardson who has so faithfully served as President for the past three years. A gift was presented to Mrs. Richardson. The Rev. Ian Johnson, minister of Calvin-Hillside Charge, Sudbury, installed the officers.

Quebec and Eastern Ontario

A warm welcome to the Church of St. Andrew and St. Paul, Montreal, awaited those who attended the Annual Meeting of the Synodical of Quebec and Eastern Ontario. The sessions on April 10th and 11th were conducted by the President, Mrs. Joan Sampson.

Delegates from Brockville Presbyterial led the opening worship, based on the theme "Fellowship". All participated in the Bible Study under the leadership of Dr. Ruth Whitehead. Special guest was Eileen Parish, President of the Society.

Evening worship was led by the Rev. J. S. S. Armour, minister of the host church. A solo was sung by Mrs. Trude Tait. Margaret Stewart was introduced by Miss Jean Howe who had been Margaret's Church School teacher in Knox Crescent and Kensington Church. Miss Doris Blaise, a former Synodical President, installed the new slate of officers.

Wednesday morning began with devotions led by Ottawa delegates, using the friendship of Ruth and Naomi to illustrate the theme.

Manitoba and Northwestern Ontario

The Annual Meeting of the Synodical of Manitoba and Northwestern Ontario took place in First Church, Brandon, Manitoba on April 8th and 9th, presided over by the President, Mrs. Nancy Murray of Thunder Bay, theme: "Be Ye Steadfast".

The two-day session got underway with a beautiful dinner prepared by the Heather Club of First Church. Greetings were brought by the Rev. Richard Sand, First Church, from the Synod of Manitoba and Northwestern Ontario; Rev. M. S. McLean, Superintendent of Missions, Mrs. Joanne Instance, area representative on the Board of World Mission; Miss May Nutt, Executive Secretary of the Society and the Presidents of Brandon, Superior and Winnipeg Presbyterials.

The guest speaker for the first session was the Rev. Richard Kunzelman, Knox Church, Neepawa, Manitoba, who gave an interesting talk on his visit to South Africa, showing many beautiful slides of the country, its animals and the Dutch architecture in the cities.

Monday morning, a period of devotion was led by the Winnipeg Presbyterial.

May Nutt conducted a workshop on "Goals and Objectives of the WMS".

Reports were heard from Mrs. M. McLaren, Hospital Visitor and Mrs. Joanne Instance. Mrs. Nancy Murray outlined her activities since taking office.

The officers were installed by the Rev. Linda Berdan, Knox Church, Carberry, Manitoba and the meeting concluded with a very meaningful communion service conducted by the Rev. Sand.

Hamilton and London

"How then shall we pray" was the theme for the 37th Annual Meeting of the Hamilton and London Synodical held in Wingham, Ontario, April 24th and 25th in St. Andrew's Church.

Mrs. A. G. Neal, president, presided at all sessions. Greetings were brought to the meeting from the mayor of Wingham, Mr. William Harris; from the Clerk of the Synod of Hamilton and London, Dr. R. D. MacDonald; from the Rev. Hugh Nugent, Moderator of Bruce-Maitland Presbytery and the minister of St. Andrew's Church, Wingham, the Rev. Paul Mills.

The main presentation of Tuesday evening was "The Amen Circle" when the presbyterials of Chatham, Hamilton, London, Paris, Sarnia and Stratford-Huron, in drama, liturgical dance, tableau, song and slide presentations made known the prayer needs in our areas of Mission.

Two events of note were the amalgamation ceremony uniting the presbyterials of Huron and Stratford and the Belgrave Society with Maitland Presbyterial, and the 100th birthday of the founding of Maitland Presbyterial celebrated with a parade of presidents.

St. Andrew's Handbell Ringers and the St. Andrew's Girls' Ensemble entertained with an excellent program of music.

The Wednesday morning speaker was the Rev. Charlotte Stuart of St. John's Church, Toronto.

The new executive for 1984-85 was installed by Mrs. Eileen Parish, president of the Society.

PRESBYTERIAL NEWS

Kingston

Kingston Presbyterial met at St. Andrew's Church, Belleville, Ontario on April 4th, the theme "Jesus Christ, the life of the world." The President, Miss Jessie Rogers presided. Opening devotions were conducted by Pictou Auxiliary and delegates welcomed by the Rev. M. Muth.

Mary Jane Bisset, A.E.C., conducted a workshop on how to make meetings more interesting to people outside the organization.

An inspiring message based on the theme was given by Dr. Margaret Taylor.

Mary Jane Bissett, who is leaving to take a new position as Presbytery Mission worker in London Presbytery, was thanked for all her help and wished happiness and success. She was presented with a gift.

The officers were installed by Mr. Muth.

Vancouver Island

The Annual Meeting of the Presbyterial for Vancouver Island was held at St. Andrew's Church, Victoria, B.C.

The Rev. B. Molloy who welcomed the women spoke on "Peace".

The Rev. Murray Garvin, Secretary for Mission Education, Board of World Mission, spoke of three countries in Africa he recently visited - Ghana, Lesotho and South Africa.

Bible study on "Peace" was led by Mrs. Hazel Smith. A fitting conclusion was a solo sung by Miss Crawford of Knox, Victoria, "I'd Rather Have Jesus."

President Mrs. Madge McLeod thanked everyone for coming. Mrs. Hazel Smith installed the new officers.

Sarnia

Sarnia Presbyterial were welcomed to Thedford Church, Thedford, Ontario by President Mrs. Joyce Pritchard on April 10th for the Annual Meeting.

The meeting began by singing "Jesus Where Can We Find You" written by the late Doreen Potter from Jamaica. Mrs. Margaret Lester reflected on the activities of 1983. "Jesus Christ the Light of the World" was also sung - another selection from the World Council of Churches 6th Assembly.

Special guests Barbara Hillis and Mary Shamley shared a film and reflections on the World Council of Churches Assembly. A worship service followed, consisting of bible readings and a litany with the sung response, "Jesus Christ, the Life of the World."

Ottawa

On Saturday morning, March 31, in Knox Church, Ottawa, Mrs. Joyce O'Hara, Presbyterial President, presided over a coffee-time, convened for the purpose of welcoming Margaret Stewart, recently returned from Papua New Guinea.

Mrs. Jessie Dow opened with prayer and Miss Elizabeth Steele introduced the guest.

Margaret gave a resumé of her training and service, illustrated with slides showing the beauty and lush verdure of the Papua New Guinean highlands where she worked, and the mode of life and the dwellings of the cheerful, colourful people. Thanks was expressed by Mrs. Doris Rook.

Algoma

With the theme of "Struggle and Hope" based on the current study book of Central Africa, WMS members of Westminster Church, Sault Ste. Marie, Ontario, hosted the Annual Meeting of Algoma Presbyterial on March 27th.

An inspiring devotional period was led by the women of Victoria Church with appropriate scripture taken from 1 Corinthians 12: 12-27, followed by a prayer in unison "We are one in prayer" and the African Creed. A lovely duet "The eyes of all wait upon Thee" was sung by Mrs. Nicolene Hoffman and Mrs. Marla Pritchard, both of Westminster choir and accompanied by Mrs. Ralph Derby at the organ.

Guest speakers were Mrs. Jean Cartner and Mrs. Grace Beith, WMS members of St. Paul's Church, Sault Ste. Marie, who in the recent past visited Central Africa on behalf of "Lifeline." Slides and artifacts were shown. Mrs. Norma Orr displayed a variety of Christian Literature following the meeting when a fellowship hour was enjoyed.

Lanark and Renfrew

The 70th Annual Meeting of the Lanark and Renfrew Presbyterial was held in Almonte Church on January 21. The theme "Untapped Power" with reference to Philippians, Chapter 4:6, 7 was carried throughout the sessions.

The President, Mrs. A. H. Whitten of Almonte presided over all sessions and Mrs. Russell Cochrane was organist.

The morning devotional period was conducted by Mrs. E. Ferguson, Mrs. R. Miller and Mrs. E. Paul of Elphin Auxiliary. On behalf of Almonte Auxiliary, Mrs. K. Duncan extended a hearty welcome to delegates and visitors. Mrs. Whitten added her words of welcome and read a poem entitled "The President." Reports on business followed.

Following a delicious luncheon, served by the Almonte women, the afternoon session opened with a Season of Prayer and Thanksgiving led by Mrs. E. Miller of McDonald's Corners. Mrs. R. Vandermeer sang a delightful solo. An impressive Service of Remembrance was conducted by Mrs. R. Dewar and Mrs. J. Scobie, Arnprior.

The speaker, Arlene Randall, on furlough from Nigeria, was introduced by Mrs. Paul Rumball, Almonte. Arlene gave a vivid description of life in Nigeria with particular attention to the work of the Presbyterian Church involved in Christian education and youth work. The speaker was thanked by Mrs. H. Hilliard, Renfrew. The offering was dedicated by Mrs. B. Caldwell, Pembroke.

LOCAL GROUP EVENTS

Chatham, Ontario

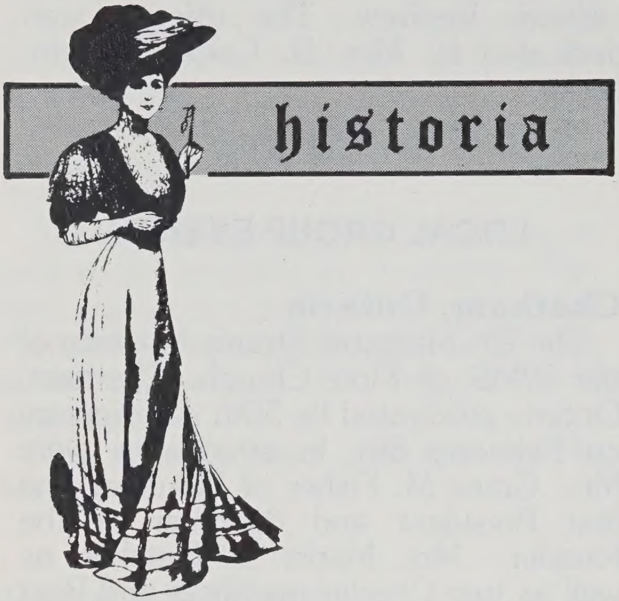
The Dr. Margaret Strang Auxiliary of the WMS of First Church, Chatham, Ontario celebrated its 50th Anniversary on February 8th. In attendance were Mrs. Grace M. Fisher of Montreal, the first President and daughter of the founder - Mrs. Marion L. Fletcher, as well as two Charter members and Past Presidents — still active members - Mrs. Jean Thompson and Miss Edna Klopfer. Mrs. Thompson and Miss Klopfer later cut the birthday cake.

Greetings were brought from the Session by the Rev. Gardiner C. Dalzell, from Chatham Presbyterial by Mrs. Mary Creasey, from the Goforth Auxiliary by its President, Mrs. Patricia Edwards and from the CGIT group by its leader, Mrs. Ruth Reeve.

The worship service was conducted by Mrs. Madeline Pritchard; an historical sketch of the Auxiliary was presented by the President, Mrs. Heather Dalzell and the immediate Past President, Mrs. Margaret Vanstone, read a poem which she composed in tribute to the Auxiliary. Mrs. Vanstone was then presented with a Life Membership by Mrs. Dorothy Scott, immediate Past President of Chatham Presbyterial.

Guest speaker was Alex M. Ross, a senior elder of First Church, who showed slides of some of the past activities held at First Church.

Those attending included Mr. Fred Fletcher, son of the founder.



historia

In the 1920's, the Sloan WMS Auxiliary of what was then Parkdale Church, Toronto had a special interest in the Missionary Society Magazine. A member of the Auxiliary, Miss Mamie C.G. Fraser, had been editor of *The Missionary Messenger*, the forerunner of *Glad Tidings*.

Following Church Union in 1925 "The Messenger" went to the United Church and a new WMS magazine came into being. A contest was held for a name for the magazine and *Glad Tidings* was suggested by Miss Olive Wagner, a member of Sloan Auxiliary. This was the name chosen for the new publication and Miss Fraser became the first editor of *Glad Tidings*.

In 1969 Sloan and Janet Geggie Auxiliaries and Bonar WMS amalgamated to form Bonar-Parkdale WMS.

Dorothy Findlay
Historian West Toronto
Presbyterial

Presbyterian World Service
& Development Committee

An URGENT Famine Appeal To Individuals & Congregations

More than 150 million people are threatened with starvation in over twenty African countries. Others face life-long damage to their health due to prolonged malnutrition. Formerly food-sufficient areas report deaths due to famine.

In an unprecedented international inter-church effort, the World Council of Churches, Lutheran World Federation, Catholic Relief Services and Caritas International have set a 1984 target of *$100,000,000 U.S.* for famine relief, in addition to the $270 million already pledged for ongoing church-sponsored development programmes in Africa.

Famine relief funds will be used to provide food and to rejuvenate local food production through supplying seeds and improving water supplies. Our network of church partners will coordinate and supervise these relief efforts. Details are available from the P.W.S. office.

Presbyterian World Service and Development, on behalf of the Presbyterian Church in Canada, provided over $25,000 in the past year to relieve famine distress in various parts of Africa. More is needed.

Send contributions to Presbyterian World Service and Development at the address below. This appeal will operate until October 31, 1984.

The 'Africa Famine Appeal' is above and beyond the existing commitments of P.W.S. to development and relief needs in 1984. We are asking congregations and individuals to make an extra effort in responding to this appeal.

Presbyterian World Service &
Development Committee,
The Presbyterian Church in Canada,
50 Wynford Drive, Don Mills, Ontario
M3C 1J7
Telephone (416) 441-2840

Where our dollar$ go

by Marjorie Ross

A THEOLOGY WITH AFRICAN ROOTS

Many of the young churches in Africa have theological colleges which were built by the missionaries to train Christian leaders for ministry. These colleges today face a double challenge: on the one hand, how can they train enough men and women to provide leadership to the rapidly growing numbers of new Christians? On the other hand, how can they develop a theology and church government that is truly African and not an import from Europe or North America?

Various programs for training lay leadership (such as Theological Education by Extension) have grown up as one answer to the first challenge. Another organization has been formed to assist theological colleges to work on the second challenge. The West African Association of Theological Institutions (WAATI) was formed several years ago as a means of fostering contact and mutual help between theological colleges in West African countries, including Nigeria and Cameroon. Each of these colleges was accustomed to rely heavily for staff and resources on an overseas church. WAATI hopes to promote interdependence among West African colleges to help them come to grips with the question "What is African Christianity, and how can we teach it?" Several colleges in WAATI are working together to develop a church school curriculum which will reflect the realities of African children's experience.

One major leader of WAATI is Professor Ogbu Kalu who studied at Knox College under a BWM scholarship and now teaches Church History at the University of Nigeria at Nsukka.

* * * * * * * * * * *

The BWM is assisting WAATI with a grant of $2,500 in 1984. This is made possible through your support of the General Assembly Budget.

In Remembrance

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St. Andrew's, Ancaster, Ont.

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Baxter, Ont.

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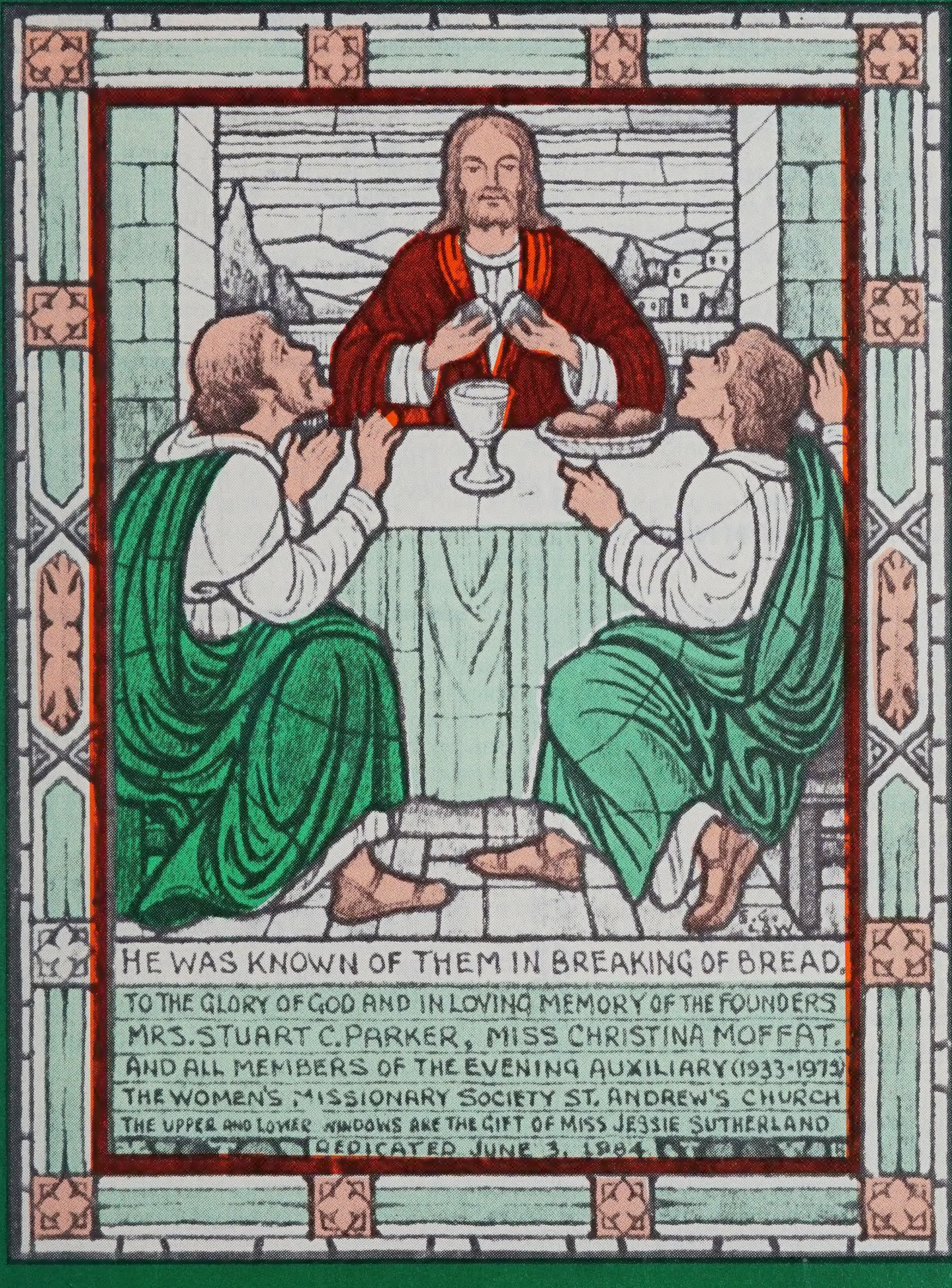
HE WAS KNOWN OF THEM IN BREAKING OF BREAD.
TO THE GLORY OF GOD AND IN LOVING MEMORY OF THE FOUNDERS
MRS. STUART C. PARKER, MISS CHRISTINA MOFFAT.
AND ALL MEMBERS OF THE EVENING AUXILIARY (1933-1973)
THE WOMEN'S MISSIONARY SOCIETY ST. ANDREW'S CHURCH
THE UPPER AND LOWER WINDOWS ARE THE GIFT OF MISS JESSIE SUTHERLAND
DEDICATED JUNE 3, 1984

OCTOBER 1984

GLAD TIDINGS

Volume 60 No. 8 **GLAD TIDINGS** October 1984

FEATURES

No Christian Option 4
by W. James S. Farris
One day is not enough - a psalm 9
by Christine Frye
Fellowship House: An Ecumenical Ministry 10
by Robert Kennedy
In Memoriam 12
Lily Macarthur
World Food Day 13
***In the World* - BWM News** 15
Staff Changes 16

REGULARS

Editorial 3
Dear Friends 17
Books 20
Films/Resources 21
Historia 21
Celebrate Youth 22
News 23
In Remembrance 24
Highlights 25
Where our dollars go 30
Synodical Givings 31

A disturbing and thought-provoking article. One you will want to study.

4

A psalm for your Thanksgiving devotionals.

9

$

Encouraging news from the treasurer

31

CREDITS

Cover: Stained glass windows, St. Andrew's Presbyterian Church, Toronto, by Robert McCausland Limited, see page 31 for cover story.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

While the earth lasts seedtime and harvest ... shall never cease. Genesis 8:22 NEB

The Ontario strawberry, its glory second only to that of an Ontario peach, is the harbinger of summer and its magnificent crops. Soon a whole sucession of fruits and vegetables appear, highlighted for me by large, juicy tomatoes in mid-August. A tomato sandwich on white bread with mayonnaise was what I craved after I had my tonsils out at the age of six - and then I couldn't eat it.

The corn is ready about the same time. All summer I watch the green stalks rise in the fields and dream of salty butter dripping down a cob.

Rich concord grapes come next and then the apples. Eastern Ontario is the home of the McIntosh. Each year when we studied local history, my classmate, Johnnie McIntosh, (no doubt, an indirect descendant of the original), would beam with pride. I was twenty when I baked my first apple pie with windfalls picked on a deserted farm expropriated by the St. Lawrence Seaway.

By the time Thanksgiving dinner rolls around with turkey and acorn squash dripping with brown sugar and butter, followed by the inevitable (but always delectable) pumpkin pie, the crops have all been gathered in. I marvel at the rich ripeness of God's bounty and the miracle of seedtime and harvest.

Food is more than the nourishing of the physical body. Today I see beyond the gleaming jars of preserves on the basement shelf to the love of a mother who used her skill and ingenuity to prepare a variety of foods, to the caring of a father who worked steadily so that we could eat each day. Even the beaming grin of the last pumpkin, transformed into a Hallowe'en jack-o-lantern, speaks of love in a house.

There is love in the providing of food and love in the giving. How I enjoyed sharing my first apple pie with co-workers over coffee, and didn't we all want to take the shiniest, reddest apple to our favourite teacher? A gift from our garden or kitchen is a gift from our heart.

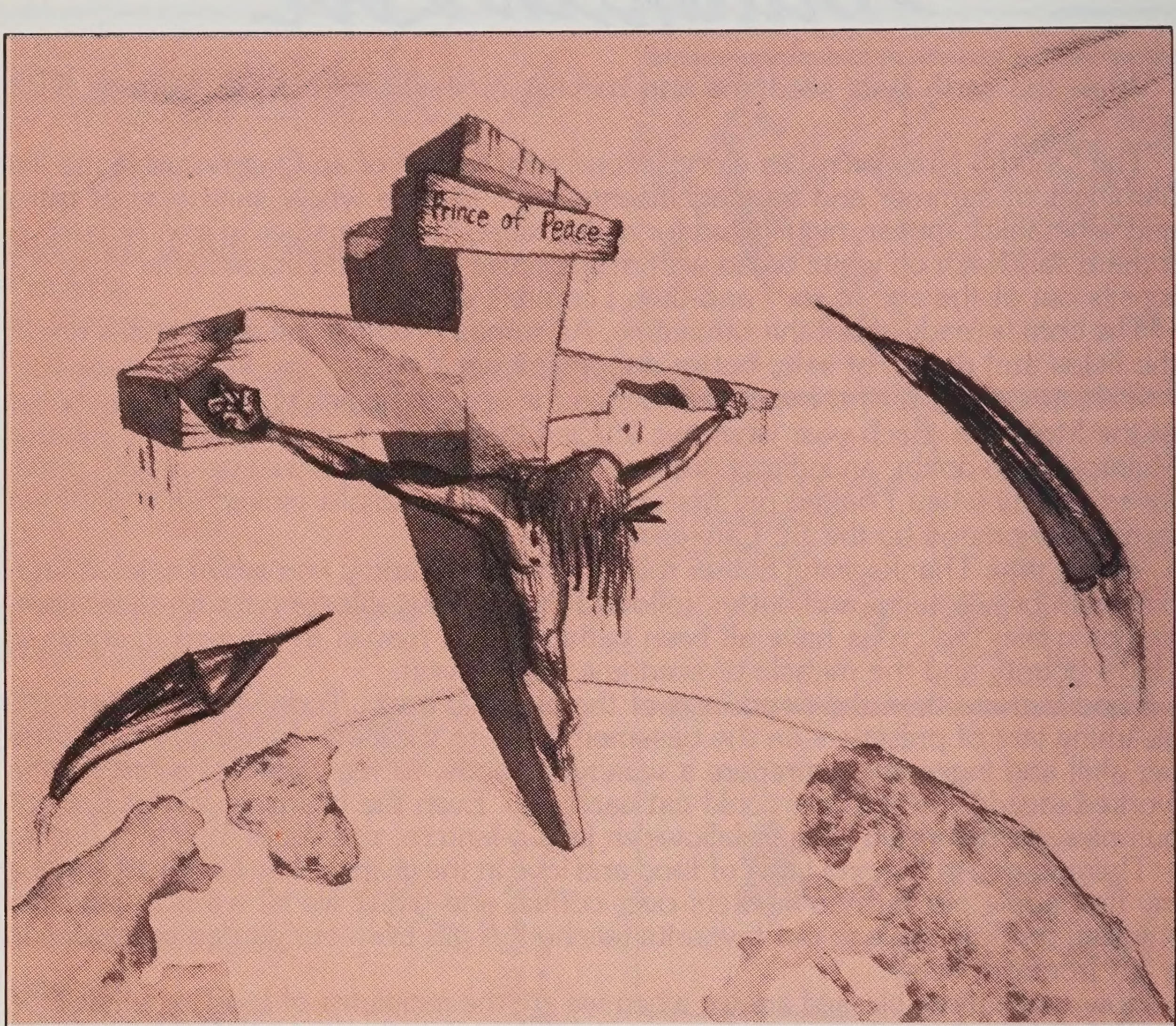
How much more blessed are we when we are the recipients of food, whether it be breakfast in bed, raspberry jam from a neighbour, or mother-in-law's English trifle as only she can make it, prepared specially for our visit. It is wonderful to feel loved and cared for, to know that someone has shared of their bounty and their time for us.

Food speaks to me of families and friends. In the warmth and closeness of eating together, we often reveal our inner selves and open ourselves to hear the needs and yearnings of others. As we express our gratitude for all of God's gifts in the blessing, we are brought closer not only to those with whom we share but to all of creation. Eating by ourselves can be less lonely when we recall times of fellowship and food.

I think of the many times Jesus shared food with others - in the home of Mary, Martha and Lazarus, on a grassy hillside with a crowd of thousands, at Levi's home in the company of tax-collectors and sinners, with his disciples in his final hours, and days later with the two from the Emmaus Road. In the everyday act of eating with others, he was ever friend, teacher, shepherd, saviour and finally Risen Lord.

Let us be thankful to our God who gives us the fruits of the land to nourish our bodies and for the great gift of his son the Christ who nourishes our souls. God's gifts are always more than we can receive. Let us accept them with humility and graciousness.

June


Prince of Peace

NO CHRISTIAN OPTION

by W. James S. Farris

Artwork: Ray Appel

Although an historical overview of Christian attitudes toward issues of war and peace would yield a long and often confusing tale, generally two basic positions have prevailed, both of which have claimed Biblical warrant and the affirmation of traditional Christian practice.

On one hand, an uncompromising pacifism has been upheld, based on Jesus' non-resistance to the hostile powers that brought him to the Cross, and on the tenor of his teaching in the Sermon on the Mount, as well as on his explicit denunciation of Peter's resort to the sword in Gethsemane. A principled pacifism was expressed in the early refusal of Christians to bear arms in Caesar's legions. It was revived again in Anabaptist utopianism at the Reformation, and it was reflected in Tolstoyan political idealism in modern times. Pacifism remains for many Christians today a simple and compelling option.

On the other hand, already in the apostolic era, the role of coercive power, vested in the state, was acknowledged in the writings of apostles Peter and Paul, for example, I Peter 2:13-17; Romans 13: 1-7. In the age of the Church, awaiting the final consummation of history, they saw divine ordering in the structures of power which govern the common life.

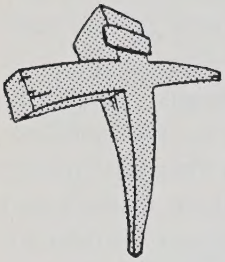
By the fourth century many Christians had begun, with ecclesial permission, to bear arms for the state. And in that century, the teachings of Ambrose and of his most famous convert, Augustine, were to set out the concept of the "just war". The concept did not at first countenance the use of violence in self-defense, but rather, permitted its use to resist evil forces perceived as a threat to one's neighbour or to societies other than one's own.

During subsequent centuries when Christians invoked the just war principle it was often difficult to distinguish between motivations of narrow political self-interest and commitment to defense of the faith and of moral order. This was particularly the case when allegedly religious issues were put to the arbitration of the sword within the European family of nations. Still, there have been numerous instances of revolutionary and international conflict, right down to World War II, where the case may reasonably have been made for the use of force to stem patently evil forces.

Quite aside from resort to major armed conflict following the Constantinian era, those states which have been predominantly or nominally Christian have accepted the necessity of using coercive power within a framework of law to maintain civil rule. In light of the sinful perversions and frailties of the human condition, there is no other way that civilized society can exist. Polity and policing share a necessary affinity.

The assumption underlying the just war theory, however, is that moral, and even religious issues, can be identified and defined with sufficient clarity within an historical situation, and that armed conflict can lead to an ordered goal. It is assumed that the end may justify the means, harsh though the latter may be.

Pacifism ... for many a simple and compelling option



A nuclear war is not winnable

In the global military conflicts of this century it has become progressively more difficult to regard the 'endings' as expressive of moral ends. In spite of all the sacrificial heroism and idealism entailed, the objective facts remain that World War I spawned World War II, and the latter was won by an alliance which is now split into opposing camps - each of which regards the other as the embodiment of evil.

If global war should again come in this nuclear age it is impossible to conceive of its achieving the resolution of any moral issue, let alone the defense of Christian civilization. In that scenario the almost certain destruction of existing civilizations of every hue, and probable desolation of the planet itself, would simply eliminate any scale of valuing whatsoever. Such protocols of war as the Geneva Convention would become ludicrous irrelevancies.

In recent times the leadership of the two nuclear super-powers are both on record as acknowledging that a nuclear war is not winnable. In spite of this the cold fact stands, that the major cities of Europe and North America are targeted for mutual annihilation under systems where miscalculation, malfunction, or 'launch on warning' drill could precipitate the holocaust within minutes.

The paradox of the existing policy of nuclear deterrence is that deterrence does not work if one side or the other perceives a lack of will in the other to use the deterrent in a crisis situation. Lack of the necessary resoluteness cannot long be hidden. Assuming, however, that the will, and so the deterrent, remains in force, then the question cannot be ignored, especially by the Christian conscience: Is it not immoral as well as infinitely dangerous to *will* to do that which, if accomplished, would be universally regarded as grossly evil? And is there any conceivable moral warrant for national alliances which represent less than one quarter of the world's population to decide by proxy for the rest, and for generations unborn, the fate of the earth?

Surely there is no reasonable course and no Christian option but to work for the elimination of weapons of mass destruction, both those existing and contemplated. Christians should resolutely press their governments to take major risks for peace when the risk of total war eclipses every other risk. We live in fact in an unprecedented historic situation in regard to Christian responsibility in face of the realities of temporal power. It is incumbent on us to meet the changing stages of history with constant searching for new understanding and commitment, confessing as we do the revelation of God unfolded in history.

We cannot make an adequate response to the current danger to the world order by repeating the rhetoric and reflexive responses of past encounters with evil powers. It will not do for Christians, who cherish monuments to past heroism in defense of liberty and truth, to scorn those who today would demonstrate their passion for peace before the symbolism of those same memorials.

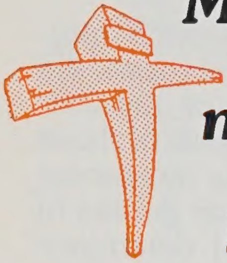
Consciousness-raising through proclamation and teaching has been the paramount Christian way of mission. We ought to be in the forefront of those who are seeking to promote awareness among world leaders and their publics of the futility of a strategy of deterrence that is doomed to failure or disaster. Even self-seeking prudence must finally lead us to a moment of realization that, as with the ancient sport of duelling, the mutual advance in deadly weaponry condemns life-or-death struggles to result in death for everyone. It is both foolish and pointless to engage in such contests further.

The virtual end of duelling as a sport or chivalrous contest has not of course ended the conflictual situations that once were arbitrated in this fashion. They simply are dealt with in other ways; in the best case, by legal, legislative or psychiatric measures. Anyone who retains a doctrine of

Consciousness-raising through proclamation and teaching

Study Questions for No Christian Option

1. Read over the first part of the article and make two lists. On one list the reasons favouring Pacifism as a valid Christian response. On the other list the reasons favouring the "Just War Theory". (In a group study put your list on large sheets of paper or on a chalk board.)
2. What reasons does the author give for questioning the "Just War Theory" in the nuclear age?
3. What do you think Dr. Farris means when he says "we live in an unprecedented historic situation..."? What factors can you list that would support that claim?
4. What examples - biblical/historical/present - can you give that would support the statement that "Consciousness-raising through proclamation and teaching has been a paramount Christian way of mission"?
5. In what ways do you agree/disagree that the world's "real problems and needs cannot be served by an appeal to ultimate force"?
6. Having read and studied this article, what do you think is the responsibility of Christians today in regard to peace and war?



Miscalculation malfunction, launch on warning drill could precipitate the holocaust within minutes

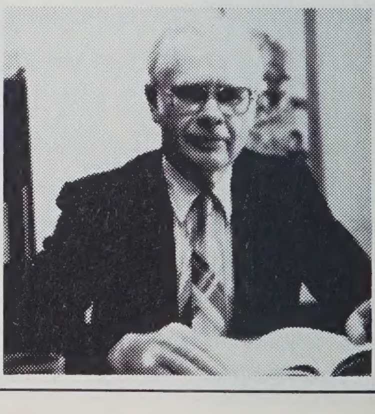
human sinfulness knows that, realistically, there will have to be a continued application of coercive power to resolve many situations of injustice and hurt.

We have long believed in and practised the principle of the measured use of force in self-defense and in police action against unlawful acts of violence. It is an outmoded habit of mind that allows us to consider our ultimate line of defense in the cause of right to be an appeal to unfettered power. If the prospect of changing such habits of mind appears to be naively idealistic, the alternative, we should be aware, is not realistic but apocalyptic.

A dangerous mode of thinking that entraps many minds today promotes the view that all manifestations of violent social unrest relate in some way to ideological contests or conspiracies that exist on a global scale. And the solution to them, it is supposed, must always be referred to an ultimate global contest of power. It is disturbing that many Christians in our country flinch at the sight of revolutionary violence, arising in rather clearly defined situations of injustice or infringement of human rights, while at the same time they may approve or be indifferent to public policies which lend support to a drift toward total war.

Christian conviction and commitment should today be on the side of the growing number of people in all countries who sense that their real problems and needs cannot be served by an appeal to ultimate force. The peaceable kingdom of righteousness can only become a reality where a measured justice is sought. The global strategies of the nuclear accountants can only be sidelined finally by the passion of those who take into account the sufferings of the prisoner of conscience, of the hungry, and the dispossessed. And such is surely a Christian vocation.

Dr. Farris is Professor of History and Philosophy of Religion and Christian Ethics at Knox College, Toronto



one day is not enough

We set aside one day each year
to say our annual thanks;
We decorate with pumpkins and bread and corn.
We yearn for happy homes and groaning tables
where we eat too much and share too little.

Our world should overflow with thanksgiving;
one day is not enough!

I have special things each day, Lord,
I want to thank you for:
the love and warmth of friendships
that go deeper than "How are things?"
The joy of living with a cat
who plays and sleeps and cuddles;
my books and records and TV,
my fireside, and the comforts around me.

But especially I thank you, Lord,
for faith —
it wavers, but still holds;
for health —
the harmony of body, mind and spirit;
for hope —
that heals our hurts and brings us back together;
for leisure —
that restores a sense of balance;
for breath and life —
to give you thanks
in the midst of the daily round.

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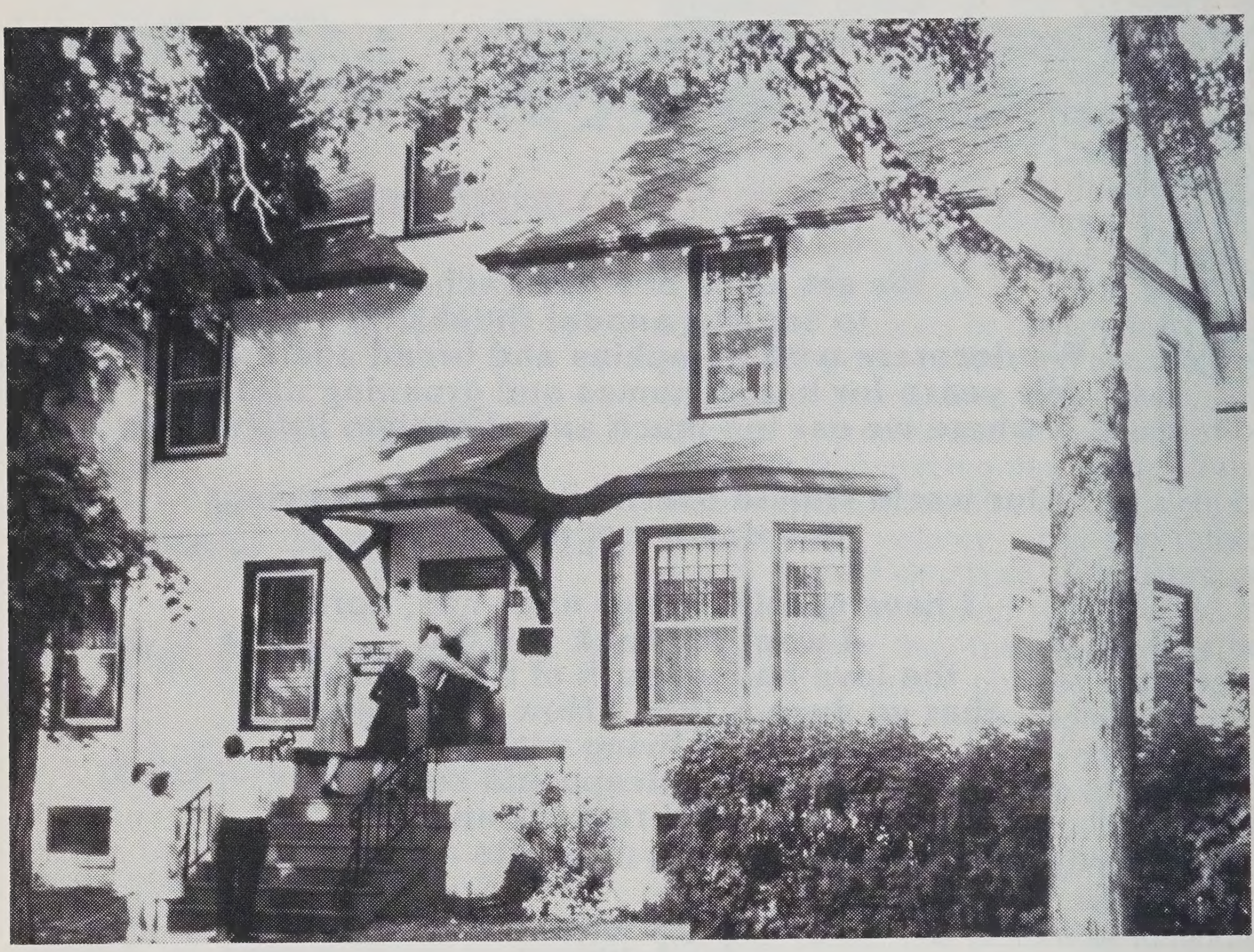


Fellowship House

An Ecumenical Ministry

by Robert Kennedy
Secretary, Presbyterian
Fellowship House

In 1961 the Women's Missionary Society (W.D.) purchased a large house on Chestnut Street to be used as a residence for young native Canadians requiring accommodation while attending school in Winnipeg.

As the need for this kind of facility decreased, the house was turned into a group home for adolescent males on probation. Because of lack of funding this work was terminated.

In February, 1973, an ecumenical ministry was begun in co-operation with the Sisters of the Good Shepherd, operators of the Marymound Treatment Centre for Adolescent Girls.

Today, Fellowship House, also known as the Chestnut Group House, provides a half-way house for up to eight girls who do not require the intensive treatment program provided at the Marymound Centre.

The girls, age 13 to 17, come to Presbyterian Fellowship House through referral by the Marymound Treatment Centre, from placement agencies in Manitoba. Many of the girls come from broken homes and have severe behavioural and adjustment problems.

While in residence at Fellowship House the girls are cared for by a full time staff - house parents, Mr. and Mrs. Frank Swirski, as well as two child care workers and a social worker. In addition the Marymound staff are always available as support personnel.

The Rev. Dr. Bruce Miles, Minister of First Presbyterian Church, acts as part-time chaplain on behalf of The Presbytery of Winnipeg.

Depending on their needs, the girls go to school at Marymound or to one of the area schools, or go to work. The girls can return to their homes or can live on their own, if working, when the social worker considers they have become well adjusted.

In 1983 the average age of the girls in residence was 15 and Fellowship House served a total of 20 girls.

The girls have their own rooms which they must look after. The house has a nice dining room, a well-equipped kitchen, a washer and dryer, a fine, large living room, with a piano, color TV and various games for entertainment.

The Board of Management of Fellowship House is appointed by The Presbytery of Winnipeg, with representation from Presbyterial. A member of our Board is appointed to the Board of Directors of Marymound.

Marymound is committed to keeping the premises in good condition and to making repairs resulting from wear and tear—also for the purchase of all food, household needs, clothing and materials required for the treatment program.

Bedding and furnishings in the residence are provided and maintained by our Board. We are responsible for payment of all utilities including hydro, gas, water and telephone.

Our Board, through a grant from the Board of World Mission, gives Marymound a program and salary grant. All of the above reflect the co-operative nature of the project.

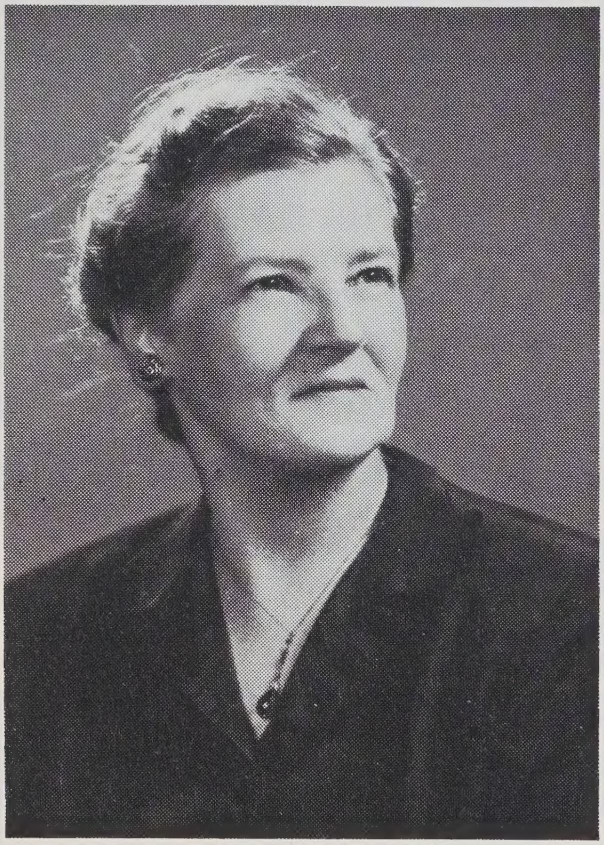
Fellowship House is a Special Ministry of the Board of World Mission of The Presbyterian Church in Canada and supported by the General Assembly Budget. ■

He prepares the earth for his people and sends them rich harvests of grain.

Psalm 65:9 The Living Bible

In Memoriam

Lily Macarthur



Former Secretary for Children's Work of the Women's Missionary Society (W.D.), Lily Macarthur passed away on June 13, 1984 in Goderich, Ontario. She was 94 years old. Miss Macarthur, a graduate of The Presbyterian Missionary and Deaconess Training School (now Ewart College), began her work with the W.M.S. (W.D.) in 1918 as port worker at Montreal and Quebec.

In the late 1920's Miss Macarthur went to Regina as a deaconess, following which she served in Kirkland Lake and Val d'Or. She was appointed Children's Secretary in 1945. Her ability to present the Christian message in terms even a tiny child could understand was then effectively applied to training and inspiring leaders of children.

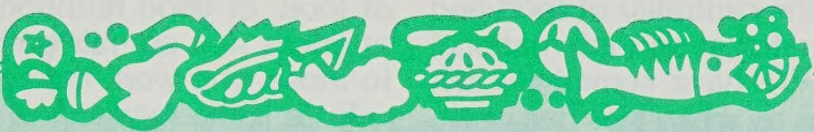
As Secretary for Children's Work, Lily Macarthur made a very valuable contribution in the field of co-operative interchurch Christian education before her retirement in 1955. She was a sympathetic and understanding worker, giving encouragement and help as well as being an inspiration through her own example of Christian witness.

In a tribute to Miss Macarthur on her retirement from the W.M.S., Mrs. Jean S. Wallace wrote in the Glad Tidings: "Her genuine love for and understanding of people of all ages has been her unique gift for Christian service, enabling her to make real to them the loving mercy of God."

Miss Macarthur did not stay retired, however. In 1955 she went to Saskatoon, Saskatchewan as Presbytery Deaconess and then became Dean of the Presbyterian Missionary and Deaconess Training School in Toronto from 1957-60.

Lily Macarthur was a member of Knox Church, Goderich and of the W.M.S. group there, the Arthur Circle.

The Society extends sincere condolences to her family.



WORLD FOOD DAY - OCTOBER 16

A Call To Get Our Priorities Straight

The call to observe 16 October 1981 as the first World Food Day echoed around the globe. Observances were arranged in at least 150 countries by the poor and the wealthy alike, by governments and by non-governmental organizations, by city dwellers and rural workers.

Thousands of activities turned the spotlight on the people who, if anything, are responsible for the very existence of the Food and Agriculture Organization of the United Nations. The farmers, fishermen and foresters who gather the harvest of the world make up the hidden constituency of FAO. They are people who, if they had a chance, would vote wholeheartedly for the policies we advocate, the help we give, the action we take.

Even the poorest farmer, fisherman or forester belongs to a world community of food producers. It is to this community, which draws its members from both rich and poor countries, that World Food Day is dedicated. It is an important community, for nearly half of the world's economically active population works in the agricultural sector. Without the farmers, the fabric of human life would soon unravel.

As long as most food was consumed by the people who grew it, or at least within sight of the fields where it was grown, the harvest carried genuine meaning for all. But the rapid growth of cities and the industrialization of agriculture - phenomena no longer confined to the Western world - have attenuated those links between the primary producers and the ultimate consumer, diminishing public sensitivity to the fragile ecologies that sustain us, and introducing an urban bias into the governance of most human affairs, including agriculture.

Since its foundation in 1945, FAO has sought to maintain this essential awareness of the centrality of food and agriculture to national and international development. We have sometimes felt deep frustration as urban bias has worked against the interests of the world's food producers and rural workers.

Today, perhaps more than at any other time, we must face the need to inform people and governments that they must put food and agriculture high on their list of priorities. We must achieve world food security through intergovernmental agreement. We must assert the right of food producers to receive adequate returns for their heavy investment of labour and capital. Above all, we must strive to ensure for all people their basic human right to an adequate supply of food, of good nutritional quality and at prices that are fair both to them and to those who work the soil.

Even if the meaning of the harvest is now beyond the comprehension of many, World Food Day is an annual reminder to all of the debt owed to the world's food producers. It is a day on which, every year, we can strive to put priorities in the right order: food comes first.

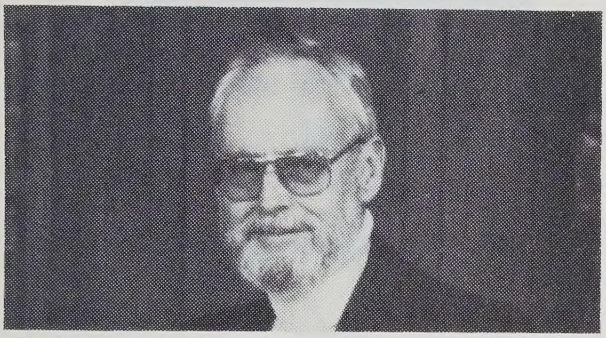
Edouard Saouma, Director-General

United Nations Association in Canada,
Newsletter 1983

Arms or Life?

- 650 million persons are threatened with starvation, 150 million in Africa, 500 million in other Third World countries.
- hundreds of children die every minute; for every death more children live on in hunger and poor health.
- the 1985 estimate of military spending around the world which comes from the U.S. Arms Control and Disarmament Agency is $1 trillion (U.S.). That's a million, million or $1,000,000,000,000.
- 10 to 15 percent of that trillion could end world hunger according to the U.N. Food and Agriculture Organization.
- Barbara Swetsky of UNICEF Canada says "...for 15 cents a kid we could save five million lives a year."

In The World - BWM News



Chris Costerus, General Secretary, BWM

CANADA

The newly appointed General Secretary of the Board of World Mission is the Rev. **Christiaan Costerus.**

The Rev. Andrew Lee has been in his position as Director of Korean Ministries in Canada since April 1984.

Two new outreach ministries were recently begun in Ontario - one in the community of Stoneybrook-Masonville, London, under the leadership of the Rev. **Dwight Nelson** and **Mary Jane Bisset**, Deaconess. The second is in Unionville where the Rev. **Jost Kreplin**, together with his wife **Eleanor** and Knox College student **Stephen Kendall**, has begun ministry.

INDIA

John and Betty Zwiers have been appointed to India where they will serve at the Helen MacDonald Memorial Higher Secondary School, Jhansi. Betty is a teacher and John is in school maintenance.

Myrtle MacDonald has been appointed to serve as coordinator of the Sambalpur Community Health Programme in Orissa, India.

TAIWAN

At its convocation on June 11th, Tainan Theological College bestowed an honorary Doctor of Divinity upon the Rev. **Clare McGill**, in recognition of more than 30 years service among the Tayal Church in Taiwan. **Clare and Grace** return to Canada this summer for retirement and hope to write the history of the Tayal Church.

JAPAN

Patti Talbot prepares to go to Church Centre in Tokyo shortly as an Overseas Volunteer.

NIGERIA

Donald MacKay has been appointed to do Industrial Chaplaincy in the city of Lagos.

GUYANA

Students to Guyana this past summer were **Lesley Bates** and **Stewart Gillan.**

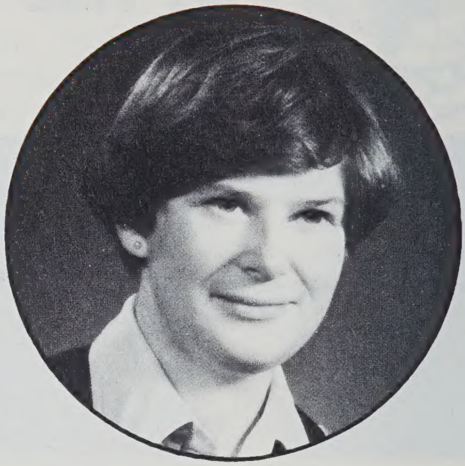
TERMINATIONS

Barry and Anita Mack have returned from Nigeria and terminated their service with the BWM to do further study.

Please support these ministries and persons with your prayers and your givings to the General Assembly's Budget.

Staff Changes

With much regret the Women's Missionary Society said farewell to three staff members recently - Lois Snider, Mary Jane Bisset and Tori Bennett, all Area Educational Consultants.



Lois

Lois Snider joined the Area staff in 1978 and has since served in the Alberta Synod/Synodical. Lois will be working in Sylvan Lake, Alberta at Memorial Presbyterian Church.

Mary Jane

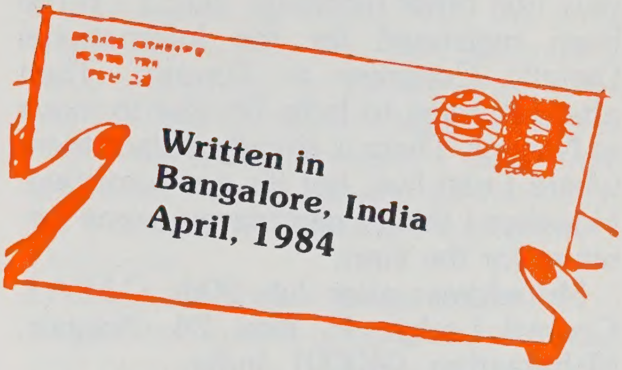
Mary Jane Bisset became an Area Consultant in 1981 after three years as Director of Christian Education in Sarnia, Ontario. She was assigned to East and West Toronto and Kingston Presbyteries/Presbyterials. Mary Jane took up her new position as Presbytery Mission Worker in London Presbytery in June this year.

Tori

Victoria 'Tori' Bennett has been with the Society since July 1982 working in Area 4 - Waterloo-Wellington and Brampton Presbyteries/Presbyterials. Tori goes to Milton Presbyterian Church as Director of Christian Education.

Sincere best wishes go with each of these women as they take up new challenges. Their enthusiasm and creative abilities will be greatly missed.

Dear friends,



Written in
Bangalore, India
April, 1984

This year I spent Christmas in Bangalore. Because I was out of town travelling quite a bit of October through December, I missed some of the Christmas programs, but was able to attend a Christmas Carol Festival, and one Sunday School program as well as Christmas Day service. On Christmas Day five of us went to a restaurant for a full course turkey dinner. We had rain Christmas Day and for several days before and after, which dampened the atmosphere a bit.

We had a Christmas party for the office staff and it was fun buying the gifts for the children, preparing refreshments, a devotional program and some games. Everyone had a good time.

New Year's Eve three American missionary friends came for supper - then we attended a Watch Night Service. I was remembering a Watch Night Service in Knox Presbyterian Church Toronto in 1961, and again prayed that Christ might have first place in my life in 1984.

The Lord has impressed upon my mind the verse from Zechariah 4 : 6, and I am claiming this as my year verse for 1984. This year is very full and busy, and I was feeling at a low ebb physically and spiritually at the beginning. In January, Muriel Stephenson (U.C.C.) was in Bangalore for a Conference. She was able to spend an evening at my place, and the Lord ministered to my need in a very real way through Muriel. That weekend I was able to attend the Indian Evangelical Mission Conference which was an additional blessing. The Lord, by His Spirit truly lifted me up, giving me new energy, and a renewed love to hear His word, share it, sing, and spend time in prayer. I even got my accordion out again and played for singing at some meetings.

There have been quite a number of meetings of varying kinds so far this year with more to come. The Governing Body of CMAI has met twice and our Paramedical Executive has met. In April through May we are having a four-week training program for the Regional Training Teams, in which Nutrition is a part. We have to implement an International Year of the Child program before October and I've been working on a manual for that.

From May 21st to July 22nd I'll be in Canada for a 2 month furlough... I'll be at General Assembly and Jubilation '84, plus two other meetings. July 1 - 6 I've been registered for the International Dietetic Congress in Toronto. Then after returning to India I'm due to move to Nagpur. There is already a place there where I can live, but it's not furnished. However I think I can borrow some furniture for the start.

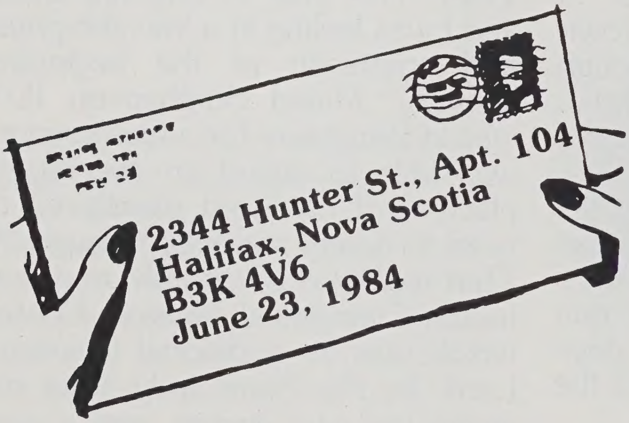
My address after July 20th: C.M.A.I. Council Lodge, P. Box 24, Nagpur, Maharasthra, 440001, India.

My colleague in Nagpur is Manohari Sigamoni. She is Secretary of the Nurses' League, did post-graduate studies in U.S.A., had been Director of the Nursing services and School of Nursing in Ludhiana (C.M.C.) and joined CMAI in 1980. We will be neighbours in Nagpur. She is a good prayer partner, and concerned for the spiritual welfare of CMAI members.

Before this reaches you Easter will have come and gone. We rejoice that Jesus is victor over sin and death, but we are also astonished at God's great love, and the price Jesus was willing to pay to free us from the bondage of sin.

With loving best wishes in Christ's fellowship,

Eleanor L. Knott.



"Great is the Lord and greatly to be praised."

During the 3 years I was away I appreciated hearing from many of you. I also enjoyed meeting many within our church as I toured parts of the Maritimes, Quebec, Ontario and Manitoba.

Unfortunately it wasn't possible to visit everywhere but I am very grateful to the *Message* and the *Glad Tidings* for printing my letters and helping me to keep in touch with you all.

Some of you will be wondering what I've been up to, so I'll go back almost a year to when I left Papua New Guinea, and highlight some of my activities.

July/August '83 - I visited Irian Jaya, Indonesia, Hong Kong and Taiwan and had a wonderful time meeting new friends, enjoying reunions with old friends and delighting in new tastes, sights, sounds and interactions with people.

August/September - I had a marvellous visit with my sister and brother-in-law in the Orkneys, a great opportunity for me to relax, to reflect on all my experiences and to start readjusting to our Western way of life. My Gran (Mum's mother) died in March '84. I'm so grateful for the happy visit we enjoyed in Wales before I returned home.

October/April '84 - I visited 6 provinces, telling about my work in P.N.G., showing slides and challenging people to a greater concern for missions and a deeper commitment of faith. It would be impossible to acknowledge personally my sincere gratitude to each of you for making my visits so memorable ... your love and kindness will always remain with me.

May - I had a busy and happy month repacking, organizing for my move to Nova Scotia and visiting friends. I walked a lot and loved the spring - all the signs of new life. We often take for granted what we always have, and having missed our seasons for 3 years, I am appreciating them all the more. What a gift - the joy of appreciation!

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Isaiah 40:31

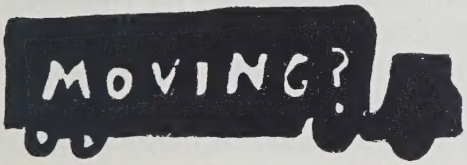
I was sad to leave Toronto and especially good friends, but I'm thrilled to be in Nova Scotia and near my Mum and Dad. It's been great staying with them in Dartmouth while I looked for an apartment, a job and applied to the university. I'll be moving into my apartment July 1st. I'm also very fortunate to have a good job for the summer, working with the Victorian Order of Nurses.

If I go overseas again I need more education. I'm planning to do the post R. N. Bachelor of Nursing Programme at Dalhousie.

There are many things about P.N.G. that I miss, but it's great to be in Canada and beginning a new phase in my life. Sometimes I wonder about the future, but I try to live one day at a time. This is one of my favourite verses, and He is the one who gives me meaning for life and purpose for living: "Trust in the Lord with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He shall direct your paths." Prov. 3:5, 6.

May the Lord direct each of your paths as you continue to serve Him in your special ways.

In His love,
Margaret Stewart



Your Move Can Cost Us Money!

If you move without letting us know early enough it can be very expensive for us. We know. Mrs. John Smith moved last February. She forgot to inform Glad Tidings. Her March magazine, which had been mailed from the printer's for 4.2¢ was returned to our office. We were charged 37¢ by the Post Office. Our Circulation Manager, Isabelle Brown wrote to Mrs. Smith's group for her new address. That letter cost 32¢ (as did the group secretary's reply).

Meanwhile, the April magazine was also returned to us at a cost of 37¢. Mrs. Brown then had to send two magazines to the new address for 48¢ postage.

If Mrs. Smith had just let us know sooner that she was moving $1.54 might have been saved in postage. That's a lot of money when you consider Mrs. Smith paid only $3.00 for her subscription.

Are you moving soon? Let us know. Now!

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

A GENERATION UNDER SIEGE

By Brian Stiller
Victor Books
137 pages *Price $6.45*

As it says in the Foreword to this book - "If you want to understand the forces shaping kids - If you want insight into the world of adolescence - If you want to be part of the solution - *A Generation Under Siege* is must reading!"

Brian Stiller has worked with young people for over 20 years and has been President of Youth for Christ/Canada since 1975. He has written a very useful resource book for those who want an up-to-date Christian approach to the problems facing young people in the 1980's.

Mr. Stiller sees the youth world as a 'besieged city'. Chapter by chapter he documents the problems of abuse, divorce, drug addiction, pornography, suicide, rejection, cults, incest, alcoholism and so on, problems that affect so many young lives. In each chapter he also gives the reasons and causes for these problems as he leads us through the rebellion of the 1960's when so many young people rejected the value systems of their parents to the 'Selfism' of the 1980's, where, the writer says, "the idealism of youth has been tarnished." We are not, however, left with a feeling of depression and uselessness as Mr. Stiller also offers hope and provides some answers to the problems described. He also gives his readers a challenge to help fulfill Christ's Mission as described in Luke 4:18-19 by suggesting actions to mobilize caring Christians into supporting and getting involved with both Christian and secular groups who work with young people.

A Generation Under Siege is not a 'comfortable' book to read, but for leaders of youth groups and parents with young teenagers this book is a valuable aid. It may help them to "reach out to children in despair with the care and love of Christ." We can all help our young people find a way out of the 'besieged city'.

Jean Rankine

HOW TO TEACH PEACE TO CHILDREN

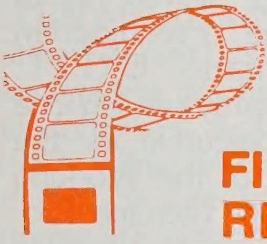
by J. Lorne Peachey
Harold Press
$1.25

How to Teach Peace to Children is a practical resource especially for families. It discusses the family's responsibility for 'teaching peace' and offers suggestions for the promotion of peace. The book points out that we need to help children experience forgiveness:

"To be encouraged to become peacemakers, children need to experience forgiveness from their parents when they make mistakes. They must also be helped to forgive others who wrong them. It is only as they learn to exercise and accept forgiveness that children can acquire the knowledge they need to become reconcilers in the conflict situations they meet later in life".

Backyard fights, war toys and cooperative play are some of the other subjects dealt with in this collection of material from Mennonite, Brethren and Quaker publications. There is a section with ideas for group discussion and a list of children's stories and other supportive reading material.

Rita Baker



FILMS/ RESOURCES

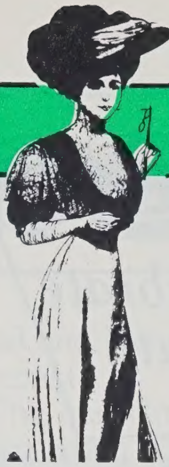
World Map: Peter's Projection

by Arno Peters
Published by Friendship Press in cooperation with Akademische Verlagsanstalt
$7.65 plus 50¢ postage

The World has been redrawn! Friendship Press introduces a new and exciting educational tool useful for all ages in the home, church, school, library, business and other environments. Already widely used in Europe, the most outstanding feature of this new world map (35" x 50") is that it presents all countries according to their true surface areas. Other features include a side panel, "Why This New World Map", which offers a clear and concise rationale for the creation of the map. Each continent has its own color with shades of the same color distinguishing countries. Below the main map are a series of smaller maps showing the distortions of traditional maps. Easy to mail, provocative to display! For more information see March '84 *Glad Tidings*.

A great idea for Christmas gifts!

Available from: The WMS Book Room, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.



historia

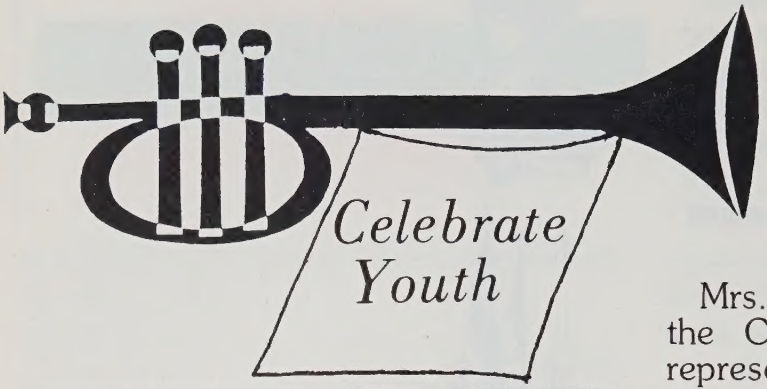
In October 1883, the Cornwall Auxiliary of the Women's Foreign Missionary Society was formed. It was the 7th Auxiliary in the newly-organized Glengarry Presbyterial. The members were women from the congregation of Knox and St. John's Churches.

The Home Missionary Society of St. John's Church auxiliary was organized in December 1904. The first president was Mrs. N. H. MacGillivray, wife of the minister of St. John's.

Following amalgamation of all the Societies in 1914, the first meeting of the WMS (W.D.) in Glengarry was held in St. John's with Mrs. P. N. Tait as president.

In 1925, the members of St. John's auxiliary decided to remain with the continuing Presbyterian Church, re-organizing as a new auxiliary of the Women's Missionary Society (W.D.).

Over the years there have been five WMS groups in St. John's — Senior, Evening, Young Women's, South Branch and Cornwall Centre. Around 1944 the Young Women's, the Evening and the Senior re-grouped into two groups becoming the Afternoon and Evening Auxiliaries. The Cornwall Centre and South Branch groups disbanded in 1973 and became Home Helpers. The Afternoon group disbanded in November 1982 and the members have since joined the Evening Group to become St. John's Women's Missionary Society.



Every year we list those children and youth who have been given a Certificate of Recognition by their Congregation. This is the congregation's way of saying "thank-you" for the contribution these young people have made to the life of the congregation.

Recently, a leader, Charlotte Duke of Seaforth, Ontario was honoured for her service to C.G.I.T. The Sr. WMS group, the Barbara Kirkman WMS group, and the C.G.I.T. of First Presbyterian Church in Seaforth all shared in the presentation to Charlotte for her 40 years of service to C.G.I.T.

Mrs. Duke, as part of her service to the Church has also served as a representative of the Presbyterian Church on the Ontario C.G.I.T. Association and is presently serving as a member of Council Executive for the WMS and chairperson of the Working Group for Children and Teenage Programmes.

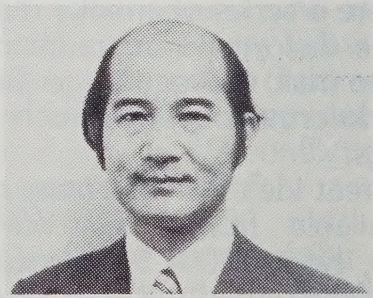
Special Note: Re Offering Project Funds for Children and Youth.

Beginning with this programme year (1984-85) any monies which children and youth groups wish to send to the offering projects, and any special gifts from these groups to the work of the WMS should be sent DIRECTLY to the WMS Office, 50 Wynford Dr., Don Mills, Ontario M3C 1J7.

More information about this change of procedure is being sent to Children and Teenage Secretaries; Treasurers (at all levels) and leaders through the bulletins which are sent to all registered leaders -"The Leaders' Link" and Working With Teens".

NEWS FLASH

Word has just been received to-day as we go to print (August 15th) that Dr. C. M. Kao, General Secretary of the Presbyterian Church in Taiwan was released from prison. Further news to follow!!



NEWS

NOT ALL MONEY WELCOMED

The following is reprinted from CONCERN Magazine/Newsfold March '84: Ghost Ranch* is recovering from the devastating fire that swept through the headquarters building on March 18, 1983. While $425,000 has been raised to replace the loss, not all sources of money are welcomed.

Jim Hall, director of the Ghost Ranch Conference Center in Abiquiu, New Mexico, writes: "Had a chance to make some money the other day, but figured the price was too high—a major film, a 'big budget' one is underway in New Mexico. Wanted to use the ranch for some of it. Storyline is a 'third world war and we win'.... I said I felt the notion that anyone could win a third world war was a disservice to humanity and given our church's stand and concern for peacemaking, I didn't think we wanted to be a part of it—so in spite of pressures from governor's office to 'keep those millions in New Mexico,' prospect of 'very generous' gifts to the building program, still said no."

*Ghost Ranch is a National Adult Study Centre of the Presbyterian Church (U.S.A.).

JOHN MILTON SOCIETY ANNUAL MEETING

Toronto—Two important objectives emerged recently at the 14th annual meeting of the John Milton Society for the Blind in Canada, (JMS), —a volunteer organization supplying religious reading to print-impaired Canadians. The objectives were the restoration of curtailed services and the further expansion of the program to reach more blind and low vision persons from coast to coast.

The curtailment arose two years ago when rising costs and limited operating funds made it necessary for JMS to reduce the number of issues of its ecumenical publications. INSIGHT, its large print magazine, was reduced from 11 to 6 issues a year and INSOUND, its hour-long recorded program from 6 to 4 issues per year. To restore these devotional programs to their former frequency will cost the Society an additional $20,000 beyond its 1984 income of $91,000, the meeting was told.

"Even though we finished the year with a small surplus," said JMS President Dr. Wilbur K. Howard, a former Moderator of the United Church of Canada, "we must not be satisfied with a curtailed program." He compared the Society to the Statue of Liberty. "From afar, the Statue looks the same as it did when first dedicated 98 years ago. Up close, you see it is riddled with rust. To guard against this we must keep moving and changing to provide the full reinstatement of all programs," Dr. Howard said.

"MR. DEACONESS"

MELBOURNE (EPS) - David Webster, a Uniting Church in Australia ordained minister, has been commissioned "to the ministry of deaconess." The UCA newspaper "Church & Nation" observes that the event earlier this year was "the start of a new era - the entry of males into a field dominated by women throughout Australian church history." It is also expected to "give impetus to discussion about the development of diaconate within the Uniting Church...if only because it raises the immediate question whether Mr. Webster should be known as a deaconess or a deacon."

TAINAN THEOLOGICAL COLLEGE THREATENED WITH CLOSURE

The Municipal Government of Tainan in a letter of June 26, 1984 to Tainan Theological College has stated, "The documents of Tainan Theological College regarding its departments of studies, curriculum, recruitment brochure, names of degrees and sample of the diploma form have been referred to the Ministry of Education for instruction. They are imitations of officially registered educational institutions, and are obviously in violation of regulations governing the education systems. According to the regulation for private institutions, Article 43, your institution should still be sanctioned.* This special notice is for you to close the institution immediately. If not, legal action will be taken for the sanction.+ Please take note."

The letter was signed by *Su* Nang Cheng, Mayor of the City of Tainan.

Tainan Theological College, in existence for 108 years, is an accredited theological college in East Asia. This would appear to be another form of harrassment by a government in Taiwan.

*regulated, +control are the most likely translations from the Chinese for these words. Ed.

In Remembrance

Mrs. Grace Patterson
St. Andrew's, Arthur, Ont.

Mrs. Merna Jones
Grace, Calgary, Alta.

Mrs. J. (Lillian) Robertson
St. David's, Campbellville, Ont.

Mrs. Donald Farquharson
Chatham, Ont.

Mrs. Helen MacKercher
St. Andrew's, Cobden, Ont.

Mrs. James Cameron
St. John's, Cornwall, Ont.

Mrs. N. (Louise) Law
St. Andrew's, Dresden, Ont.

Mrs. Emily McKellar
Knox, Dutton, Ont.

Mrs. L. (Jean) Sampson
Guthrie, Ont.

Miss Jessie Duthie
St. Paul's, Hartney, Man.

Mrs. Frank Patello
St. Andrew's, Hillsburgh, Ont.

Mrs. Lillias Reeves
St. Andrew's,
Kirkland Lake, Ont.

Mrs. Eleanor Kress
Mrs. Alice Stemmler
Knox, Listowel, Ont.

Mrs. Edna Prowse
Mrs. Violet Reilly
New St. James, London, Ont.

Mrs. Theresa Irving
Boston, Milton, Ont.

Miss Janet MacLeod
St. Andrew's Home,
Montreal, Que.

Mrs. Annabell Leichman
Rockwood, Ont.

Mrs. Hattie Shaw
Knox, St. Thomas, Ont.

Miss Florence Norton
Westminster,
Sault Ste. Marie, Ont.

Mrs. H. (Esther) Ivison
Valetta, Tilbury, Ont.

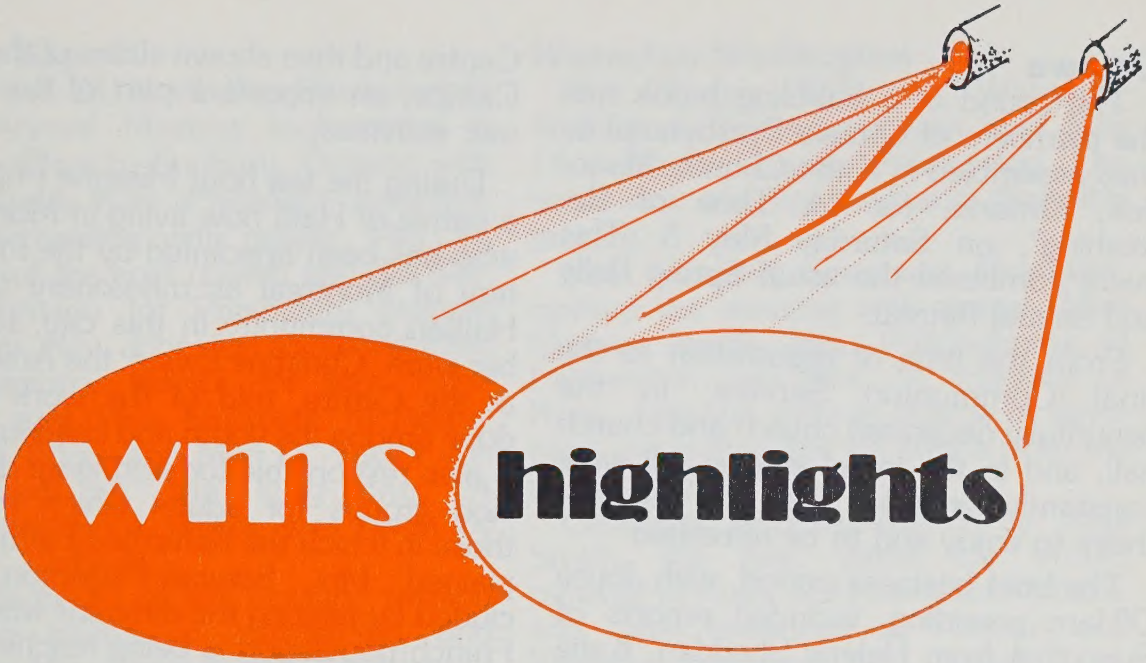
Mrs. E. M. Davis *
First, Verdun, Que.

Mrs. Mary Henderson
St. Andrew's, Welland, Ont.

Mrs. Mary Crawford
Knox, Westport, Ont.

Mrs. A. (Betty) Inglis
Knox, Windsor, Ont.

* Mother of Hazell Davis, former WMS (W.D.) staff member.



wms highlights

PRESBYTERIAL NEWS

Bruce-Grey

The 70th Annual Meeting of Bruce-Grey Presbyterial was held in Knox Church, Holstein, Ontario on April 11 with Mrs. Robert Lamont, President presiding. The theme was "Peace".

The Rev. V. Jamieson welcomed everyone to Holstein and greetings were brought from Bruce-Maitland Presbytery by the Rev. Hugh Nugent and from Hamilton and London Synodical by President, Mrs. Dorothy Neal.

Among the day's highlights were a musical trio - Muriel Calder, Brenda Calder and Joanne Heerschaap; interest groups led by Dr. Fred Miller on "Peace in the family" and the Rev. Rosemary Thoms on "Peace within ourselves"; and a worship service based on 1st Corinthians led by Owen Sound.

The new officers were installed by Mrs. Dorothy Neal.

Peterborough

Wednesday April 25 saw fifty-three women of the WMS of Peterborough Presbyterial making their way to St. Andrew's Church, Burnbrae, Ontario for their Spring Rally. President Mrs. Jean Coull constituted the meeting with prayer and Mrs. Ruth Gater welcomed everyone to Burnbrae.

Mrs. Ruth Kee, Mrs. Rena Hutchison and Mrs. Jean Estabrooks of St. Stephen's, Peterborough conducted a worship service on the theme "Be ye doers of the word and not hearers only."

Adult and children's books, available at the literature table, were reviewed by Ruth Kee.

Following a bountiful lunch, the afternoon session opened with a hymnsing led by Mrs. Faye McMillan, Havelock and the delegates who attended Synodical. Mrs. Joan Billen, Mrs. Cathy Twigg and Mrs. Sharron Nelson sang "He Touched Me" accompanied by Mr. Gerald Taylor, church organist.

Special guest, Miss Agnes Hislop, retired missionary from India, was introduced by Mrs. Audrey Jeffry, Cobourg. Miss Hislop told of her work with the church of North India.

Ottawa

The sound of a bubbling brook met the members of Ottawa Presbyterial as they assembled in Knox Church, Manotick, Ontario, for "A Time of Refreshing", on Saturday May 5. This event combined the usual Spring Rally and annual Retreat.

From the time of registration to the final Communion Service, in the beautifully decorated church and church hall, and in the joyful singing, all were constantly reminded that this day was theirs to enjoy and to be refreshed.

The brief business period, with Joyce O'Hara presiding, included reports of Synodical from Helene Shedden, Katie Campbell and Evelyn McGregor.

The women were welcomed to Manotick by Joan Kuiack, President of Knox Church Presbyterian Women. The theme speaker was Freda Pattison, who traced the gifts that God has given that all might be refreshed in their daily walk. The singing at all sessions was led by Lillian Bower, with Pat Earl at the piano.

The Rev. G. Sarcen, minister of Knox Church, conducted the Communion Service and Gwen Ellis presided at the organ.

Montreal

On Saturday afternoon, May 5th, the Spring Presbyterial was held at le Centre Réformé in Rosemount, Montreal, Quebec. This comparatively new venture, established in the former Kydd Memorial Church, is a creation of the Montreal Presbytery and is an all-embracing work among the French speaking community.

After a worship service conducted by the Rev. Alison Stewart-Patterson in French during which Milanne Phillippe, one of the staff, sang a solo in Creole, the group was taken on a tour of the Centre and then shown slides of the Day Camps, an important part of the summer activities.

During the tea hour Milanne Philippe, a native of Haiti now living in Montreal, who has been appointed by the Presbytery of Montreal as missionary to the Haitian community in this city, told of her work. Christine Ewing, the Animator at the Centre, told of the work being done among the youth and children. She is also responsible for setting up discussion groups for adults which include those in which the Reformed Faith is explained. Mrs. Stewart-Patterson concluded by relating the different ways the French population is being reached and the spiritual hunger she has found among those who come to the Centre.

Mrs. Stewart-Patterson is the President of the Centre as well as being the minister of l'Eglise St. Luc which congregation rents the Sanctuary for its services as well as space for other meetings.

Sarnia

The Spring Rally of Sarnia Presbyterial was held at Bear Creek Church on May 15 at 7:00 p.m. The theme was *Reach Out to the Needs Around You.* A sing-song led by Marilyn Shaw and Frances Bruton began the meeting. Queenie McBean led in the opening prayer.

The Rev. Ian Victor spoke on the many gifts the Lord has given. He selected Romans 12:3-8; I Corinthians 12:12-20,27; James 1:17 and Romans 6:23 and prepared a questionnaire to be answered on knowing our many gifts. There was another sing-song, this time led by Rev. Victor with the guitar.

The Wyoming Group led the worship service.

North Bay

On April 28, North Bay Presbyterial's 69th Annual Meeting took place in Hillside Church, Sudbury, Ontario with Mrs. Morley Kerr, President, constituting the meeting with prayer. Mrs. O. Kosher of the host church and the Rev. Ian Johnston for Presbytery brought greetings. Rev. Johnston also conducted the memorial service for Mrs. Edna O'Neill and Miss Elizabeth McAdam. Mrs. M. Edgar and Mrs. D. Taylor collaborated on the sing-song. A stimulating book review was given by Mrs. G. Leebody.

The highlight of the morning session was the interesting commentary and slides by Mrs. Eileen Parish, President of the Society, on her 1982 trip to Taiwan, Japan and Korea.

Following the afternoon worship by Miss J. Burnside and Mrs. B. Thomson of Massey, Mrs. M. McRae sang "The Stranger of Gallilee", accompanied by Mrs. H. McGibbon. Mrs. Parish gave a talk based on the theme "Onward we will go! How?"

Mrs. D. Saunders of Calvin, Sudbury, gave the nominating report, while Mrs. D. Taylor, Synodical Adult Secretary, installed the officers. The closing prayer was led by Mrs. Parish.

Calgary-MacLeod

Approximately 40 men and women enjoyed a coffee party early in April at Grace Church, Calgary to honour the moderator of the 109th General Assembly, Dr. Donald MacDonald. Arranged by the Presbyterial of Calgary-MacLeod, this was one of a number of events during the Moderator's Western Canada tour which afforded him the opportunity to meet with small groups of church people. Those present enjoyed hearing his impressions of the current state of the church and came away feeling they had made a new friend.

Waterloo-Wellington

The Spring Rally of Waterloo-Wellington Presbyterial was held May 14 in Knox Church, Palmerston, Ontario with one hundred and thirty-five present.

Mrs. Margaret Griesbach, President, opened the meeting with prayer. Miss Eleanor Smith, Mrs. Polkinghorne of Palmerston and Mrs. N. Hagarty of Knox, Drayton were in charge of devotions using thoughts on Africa from the study material.

Greetings were extended by Miss Smith, the Rev. Janet De Wolfe, minister of Knox and Mrs. Vera Richardson, past president of Toronto and Kingston Synodical. Mrs. Isabel Crow, Synodical Secretary, presented Mrs. Richardson with an Honorary Life Membership certificate on behalf of the Presbyterial and Mrs. Marie Scott of Harriston spoke of her devotion and help in her own church and presented her with an honorary pin.

The Rev. Laurence DeWolfe favoured everyone with a solo.

Guest speaker was Arlene Randall, home on furlough from Nigeria, Africa. She showed slides and gave a very interesting commentary on her work. The Rev. L. DeWolfe closed with the benediction.

London

"Renewing our Vision" was the theme of the 70th Annual Meeting of London Presbyterial held on April 4th at Glencoe, Ontario. Mrs. A. E. Coventry opened the morning session by welcoming everyone. Devotions were led by the group from Appin. Special music was provided by piper, Mr. Donald Webster. A presentation was given by the Rev. Sandy Beaton and Hazel Stalker on the proposed visitation for the Stoneybrook/Masonville areas of London.

The afternoon session opened with a lively sing-song. The Burns Choral Group provided special music. Mrs. Marjorie Ross and the Rev. Linda Brown conducted a workshop on "Renewing our Vision - Goals and Strategies of the Society."

Mrs. Ronald Ford was presented with an Honorary Membership Certificate on behalf of her WMS group and London Presbyterial for her many years of faithful contribution to the Presbyterial.

The new officers for 1984 were installed by the Rev. Sabrina Caldwell.

LOCAL GROUP EVENTS

Beechwood, Ontario

Beechwood WMS celebrated their 95th Anniversary on April 5th in conjunction with the Easter Thankoffering. The speaker was Glenna Nixon who had been to Sierra Leone as a Missionary Nurse. Special music was provided by Mrs. Eileen McEwen who sang two lovely solos.

The anniversary cake was made and decorated by one of the members, Mrs. Mary McLachan and cut by the only active life member, Mrs. Alice Lumsden.

The tea tables were centred with candles and small vases of silk carnations. The flowers, along with a piece of the cake, were later taken to life members and shut-ins who were unable to be present.

Chippawa, Ontario

The Afternoon Group of the WMS of Chippawa, Ontario celebrated their 90th Anniversary with a brief program and luncheon on Sunday May 6th, 1984 at 4:30 at the church. Those taking part in the program were Mrs. Edith Simmons, who read the scripture, Mrs. Susan Jones, the devotional and Mrs. Dorothy Weaver presented a brief history of the group.

Greetings were brought by the Niagara Presbyterial President, Mrs. Harold Bailey and the District 3 President, Mrs. Bruce Ovens. Mrs. Mary Weaver was presented with a rose for being the oldest living member, having joined in 1916, Mrs. Dorothy Ort and Miss Carrie Willick were honored for joining in 1917. Miss Marguerite Morrison was honoured with a rose for her long years of service as treasurer of the group. Birthday honours were given to Mrs. Violet Glasgow and to Mrs. Judy Sibley for her help with the music.

Preceding the supper, a sing-song was enjoyed. Grace was led by Mrs. Marjory Smith. The anniversary cake, presented by Mrs. Edith Simmons and Miss Alma Nickerson, was cut by Miss May Miller, the oldest member.

Chatham Centennial Celebrations Planned

Centennial celebrations for Chatham Presbyterial will take place at the following places in 1985:

January 16 - First Church, Chatham;
February 20 - Mount Zion, Ridgetown;
June 19 - Kennesserie Camp on Lake Erie;
September 29 - St. Andrew's, Windsor (Presbyterian Rally - 100th birthday);
October 16 - St. Andrew's, Dresden.

Anyone wishing further information please contact Centennial Chairperson: Mrs. Thelma Wootton, R.R. 3, Thamesville, Ontario N0P 2K0, Phone (519) 692-4652.

Huntsville, Ontario

The Afternoon Group of the WMS of St. Andrew's, Huntsville held their Thankoffering Service on April 11. Guest speaker was Lorna Cassie from St. Paul's United Church in Midland. Lorna has been involved with the Peace Issue for several years and is presently on the International Affairs Committee of the Toronto Conference of the United Church. Part of her task is to inform church congregations of their Christian obligation in the promoting of peace.

Churches of all denominations have joined in the crusade of using the theme "Let There Be Peace on Earth."

The speaker gave the women practical suggestions for getting involved in peace issues.

President of Society Honoured

At the Thank Offering Meeting on April 25, 1984, the President of the Women's Guild of St. Giles Kingsway Presbyterian Church, Islington, Ontario, Mrs. Elisabeth Hallamore, presented to Mrs. Eileen Parish, President of the Women's Missionary Society (W.D.), and a member of St. Giles Kingsway, an Honorary Life Membership in the Society.

A Great Idea for Reporting

1983 Algoma Presbyterial Report to Synodical

Because reports can take a long time, I've decided to shorten mine and put it in rhyme.

A is for ALL 4 dedicated groups in the Sault
64 members and associates, our numbers are few.
Some new faces have brought encouragement this year
Although not enough reason *yet* - to stand up and cheer.
L is for *Literature* - Mission Updates, Capsules and Bulletin Boards, too,
are some of the ways we educate those in the pew.
G is for *Glad Tidings* - 58 subscriptions in all
Used for study and worship, great magazine though it's small.
O is for *Outreach* done in church and in town
One Coffee Hour reaches out to those all around.
There's Christmas cheer, Cancer Society, Leprosy fund too
Nursing Homes, shut-ins and help for the unemployed in the Soo.
There's been a real need in our city this year
For groceries and support and the end is not near.
M is for *Mission Weekend* a special event for us all.
Linda Kreklewetz, teacher missionary was invited up in the fall.
Involving children, youth, WMS Rally and all congregations.
A is for *Africa* our Mission Study this year
Africa's Christian commitment is something to cheer.
Bible study and other materials were used by some
Giving insights into
God's purpose for our days to come.
Also before I finish with *this* letter A
There's one group of ladies that deserve a bouquet.
These elderly ladies whose number is 8
Made 216 visits to shut-ins and much joy did create.
That spells it for Algoma, thanks for lending your ear
We're praying and working towards a wider vision this year.

WHERE OUR DOLLAR$ GO

During the decade of 1960-70 in Latin America, *Alfalit* was born as a Christian service endeavor for all those who didn't know how to read and write and also had serious economic difficulties. The persons who made this dream of service a reality were: Professor Justo Gonzalez, Dr. Luisa Gonzalez and the Rev. Eulalia Cook.

The acronym of the newly founded institution corresponds to ALFA or alfabetización (literacy) and LIT of literatura (literature).

The founding brothers, because of their faith and commitment to Christ, decided to share their knowledge and Christian experience with the poor and needy of Latin America.

In December 1963, the first Executive Council of Alfalit was constituted, after recently having obtained legal permission.

The first international course for Alfalit promoters was held in Costa Rica in 1964. There were 29 participants from 18 countries, of different cultures, and with varied educational backgrounds.

As the ministry of Alfalit grew, new programs were introduced and developed, to include: Literacy, Adult Basic Education, Economic Development, Production of Literature and other Materials, Training of the Church for Community Development, and Advancement of Women.

In 1961 there were only five publications. But, by 1980, Alfalit had 53 titles disseminated throughout Latin America.

The countries where Alfalit has more fully developed its service to the poor are Bolivia, Peru, Ecuador, Columbia, Panama, Dominican Republic, Costa Rica, Nicaragua, Honduras, El Salvador, Guatemala, and the southern U.S.A.

The third International Assembly which was held during November 1980 in Quito, Ecuador redefined the institution as a Christian Development Organization and established its work with poor and needy communities as a chief priority. The motivation for these changes came from the words of Luke 4:18,19 (NIV): *The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.*

1982 became the climax of an era of setting out toward new perspectives. Nine affiliates carried out an evaluation based on the opinions of the involved communities. The results are interpreted in a Continental Plan for the years 1983-1985.

Alfalit is an instrument chosen by God to serve the suffering peoples of Latin America.

* * * * * * * * * * *

Alfalit is one of several projects which receive grants from the WMS (W.D.) through the Christian Literature Department.

A NOTE FROM THE TREASURER

Unable to attend a meeting? The next time you attend, don't forget your offering for the meeting you missed. If you are able to give just $1.00 per month to the WMS, don't think it is too insignificant to be missed. There could easily be 1,000 members across the Western Division, each giving their dollar, who will not attend one meeting. Suddenly, your dollar has mushroomed into $1,000. Yes, every dollar *not* given will be missed.

Set aside your offering as "The Lord's Money" and make sure that whatever sum you have pledged in your heart to give, does reach your group Treasurer. Be a "happy tither" and the Lord will bless you richly.

Margaret M. Alexander, Treasurer.

Synodical Givings
January to June 1984

	1983 %	Year 1984 OBJECTIVE	1984 %	June '84 ACTUAL
British Columbia	23	47,500	23	11,062
Alberta	22	50,200	23	11,710
Saskatchewan	26	23,500	32	7,525
Manitoba & Northwestern Ontario	29	33,100	31	10,426
Hamilton & London	24	296,700	28	83,445
Toronto & Kingston	35	298,200	34	101,533
Quebec & Eastern Ontario	38	120,900	41	49,718
	30	870,100	31	275,419

Percentages show how much of the Objective was received up to end of June in both years, 1983 and 1984.

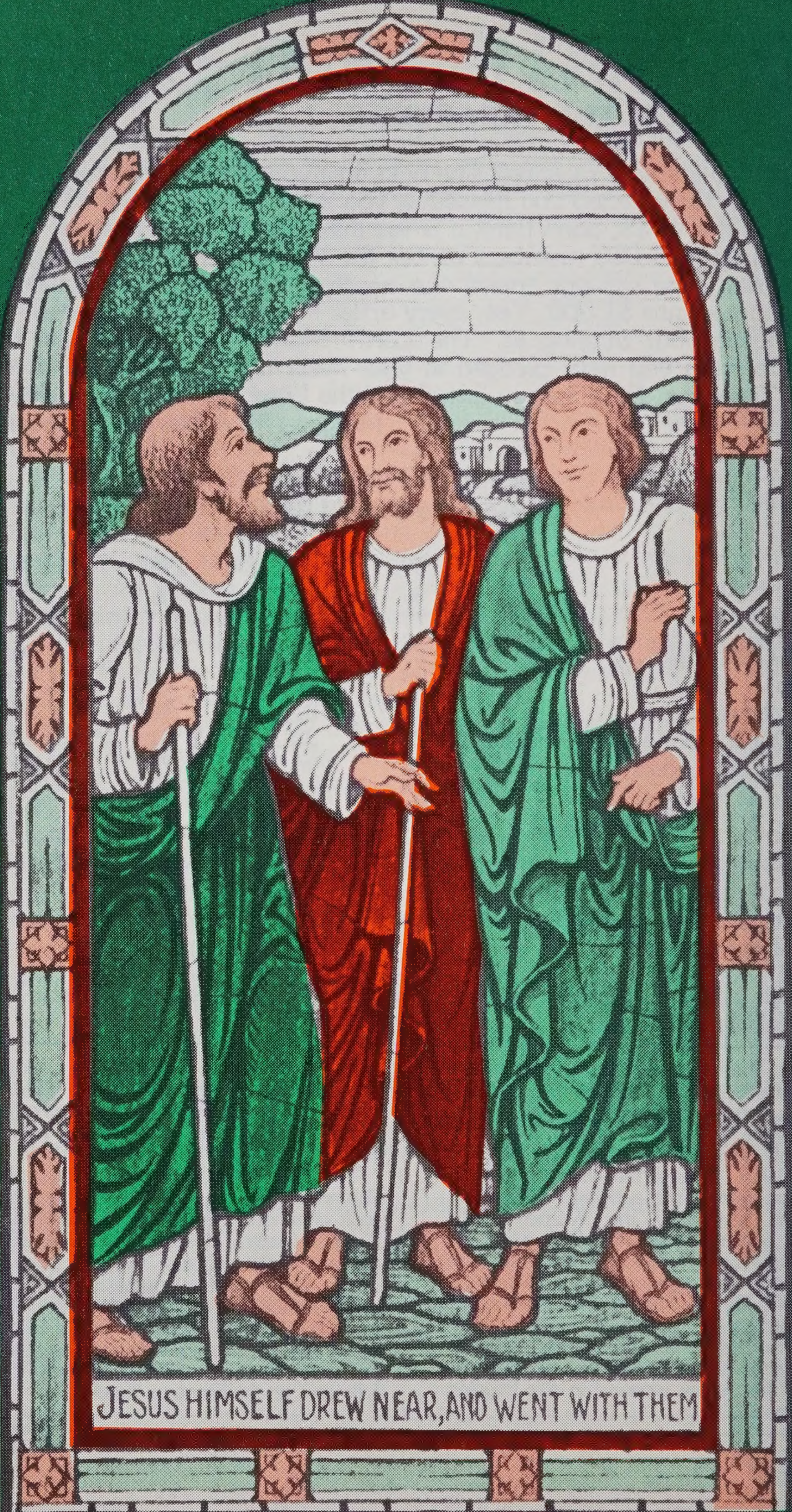
Although the Objectives have increased, the givings for 1984 have kept pace - well done, folks!

Cover: These stained glass windows were dedicated on June 3, 1984 at St. Andrew's Church, Toronto. The windows were a gift of Miss Jessie Sutherland, one of the oldest members of St. Andrew's, having joined in March 1915. Through the years she took an active interest in the activities of the congregation, especially the Women's Missionary Society (W.D.). In 1934, when the Business Women's Auxiliary (affiliated with the WMS) was organized by the late Mrs. Stuart C. Parker, Miss Sutherland was its first secretary.

Miss Sutherland was most generous in the presentation of certificates of Life Membership to her fellow workers in the Evening Auxiliary.

Her great love for St. Andrew's Church is expressed in her gift of the two windows honouring the members of the Evening Auxiliary. The windows were unveiled by Mrs. Roger Vincent and Mrs. Andrew Adair.

The Rev. James W. Evans, minister of St. Andrew's, says "Just before her passing, I took communion to Miss Sutherland in the Toronto General Hospital. She talked of the passage in the scripture found in Luke 24: 13-35. She especially emphasized the verse which states "He (Jesus) was known to them in the breaking of the bread." That is why the scene depicted in the window will be this experience of Jesus' revelation of Himself to his followers on the Emmaus Road."


JESUS HIMSELF DREW NEAR, AND WENT WITH THEM

GLAD TIDINGS

NOVEMBER 1984

Volume 60 No. 9 **GLAD TIDINGS** November 1984

FEATURES

Journeying in Faith 4
by Doris Horne and Florence Palmer
Advent Reflections 9
by Linda Berdan
Ploughshares grow rusty in the field - a psalm 13
by Christine Frye
IMMANUEL: *God's Love With Us* - **Christmas Worship Service** 14
Who and Where 16

REGULARS

Editorial 3
Celebrate Youth 22
Dear Friends 23
News 24
Books 25
Films/Resources 25
Highlights 26
In Remembrance 31

A home where the gospel is put into practice daily.

4

Something for individuals/groups to "reflect" on during advent.

9

Immanuel: God's Love With Us. Christmas Worship Service

14

CREDITS

Cover
The cover drawing was done by James Machan, age 13, of St. Andrew's Presbyterian Church, Wyoming, Ontario. James says "Peace is the way animals can live together in harmony. Man could learn from this. Peace is like a rainbow after a storm."

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

I was in prison and you came to visit me. Matt. 25:36 NIV

Hai Won Kim

Hai Won Kim is a woman who lives her faith. In her home city of Seoul, Korea, a man had committed a terrible crime. He had murdered many people. Now he was in prison, condemned to death. People spoke harshly about him. They shook their heads, thankful he had been put away. Even some ministers of God condemned him from their pulpits.

But one woman saw beyond the crime to the man. She saw the loneliness, the alienation. She saw a child of God. And so Hai Won Kim wrote a letter to the man in prison telling him of the good news of the gospel of Jesus Christ. The prisoner wrote back.

More than one letter was exchanged before Hai Won was allowed to visit him on death row. It was the first of many visits for Mrs. Kim, a gentle Korean Christian woman. Through her loving concern and through many hours of sharing her faith in conversation and Bible reading, that prisoner became a Christian. Hai Won indicated that over two hundred prisoners were brought to Jesus Christ through his witness in prison before he was finally executed.

Today death row is a familiar place for Hai Won as she continues to visit regularly along with a group of women who have joined her in what has become a unique ministry to prisoners and their families in Korea. The work goes far beyond just visiting the condemned men. Their families need support in this trying time. There are financial concerns both before the death and afterwards. There is the pain and the shame, the emotional trauma to deal with.

For some, it is too much and the condemned person is rejected by his family long before his death. Many would die lonely and unloved were it not for this small group of Christian women who visit faithfully, undaunted by prison bars and heinous crime. Following the execution - and everyone on death row is executed since there is no appeal - these women may even have the responsibility for disposing of the body.

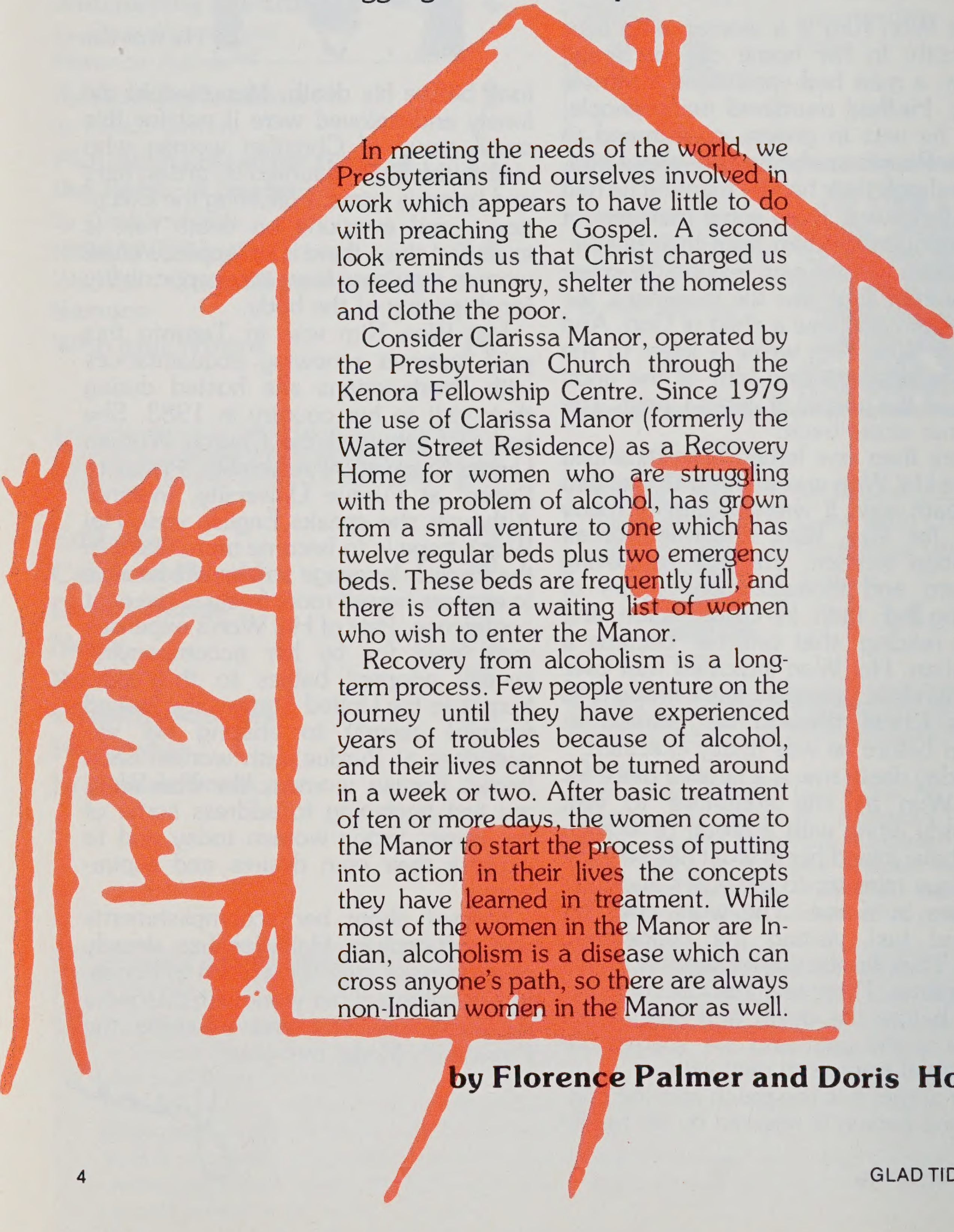
Hai Won Kim was in Toronto this past summer renewing acquaintances with Presbyterians she hosted during their visit to her country in 1983. She had just attended the Church Women United Ecumenical Assembly "Pieces to Peace" at Purdue University, Indiana. Although she speaks English well, Hai Won's hope is to become more fluent in the English language so she will be able to express herself more freely at the next conference. Part of Hai Won's expenses were paid for by her accompanying several adopted babies to their new homes in the United States. She looked forward eagerly to sharing her experiences at Purdue with women back home. Korean women, like Hai Won, are just beginning to address some of the issues facing women today and to express their own desires and aspirations.

Modest about her accomplishments and soft-spoken, Hai Won has already taken a giant step for women in Korea. In recognition of her work with prisoners on death row she was awarded the President's Medal this year.

June

Journeying in Faith

Life at Clarissa Manor, a Recovery Home for women struggling with alcohol problems



In meeting the needs of the world, we Presbyterians find ourselves involved in work which appears to have little to do with preaching the Gospel. A second look reminds us that Christ charged us to feed the hungry, shelter the homeless and clothe the poor.

Consider Clarissa Manor, operated by the Presbyterian Church through the Kenora Fellowship Centre. Since 1979 the use of Clarissa Manor (formerly the Water Street Residence) as a Recovery Home for women who are struggling with the problem of alcohol, has grown from a small venture to one which has twelve regular beds plus two emergency beds. These beds are frequently full, and there is often a waiting list of women who wish to enter the Manor.

Recovery from alcoholism is a long-term process. Few people venture on the journey until they have experienced years of troubles because of alcohol, and their lives cannot be turned around in a week or two. After basic treatment of ten or more days, the women come to the Manor to start the process of putting into action in their lives the concepts they have learned in treatment. While most of the women in the Manor are Indian, alcoholism is a disease which can cross anyone's path, so there are always non-Indian women in the Manor as well.

by Florence Palmer and Doris Horne

We use this mix effectively as we stress the Christian truth that we are all children of God, and heirs through Christ of His heavenly kingdom.

Clarissa Manor is an old family home adapted to meet our needs. This old house has some draw-backs, but we hope in two or three years to be able to make some major improvements. One will have to be the addition of a bathroom on the ground floor. There are two bathrooms on the second floor, and one in the basement, but this means stairs to climb. We have had some women for whom the stairs became a major struggle: a blind woman, one with a severe heart condition and several with extreme arthritis or rheumatism.

Another major change will be the enlargement of the kitchen. Imagine cooking meals for fourteen in a kitchen which is crowded to extremes with two people in it!

The favourite room is the eating room. Although we had a special ten-foot table built, it is crowded at meal times. It is often necessary for two or three of the women to sit in the living room to eat. Of course they get to watch television at the same time, so perhaps it is not such a hardship!

Every morning there is a program meeting for the residents. The coffeepot is always on, and the ever-present cup of coffee in the hand can be a real help during meetings. The women deal with their problems, give each other support, learn about the effects of alcohol and study ways of coping with the real world. The women have a great deal of input into the program and their needs may easily change what is presented any day. The program itself is led by different people, depending on the content.

Bible study is led by the Rev. Florence Palmer, the Director of the Kenora Fellowship Centre. The emphasis is on the fact that none of us can survive on our own. Each one of us needs the strength of God in our lives and the willingness to walk in God's path.

Day-to-day programming is overseen by Mrs. Doris Horne, the Residence Manager. Doris is a committed Christian, a member of First Presbyterian Church in Kenora. She felt so strongly about the need for the work being done at the Manor, and her call to take part in this work, that she accepted a salary quite a bit lower than she was receiving where she was working. Her commitment certainly can be seen in her work.

Doris arranges the program to meet the perceived needs of the women. For some the emphasis may be on budgeting or parenting skills, on hygiene or cooking lessons, on continuing education or training for a specific job; but for all there will be a learning experience on how to manage their lives without alcohol, and emphasis on making solid plans for the future. Doris' success in all this can perhaps be measured best by the fact that the nick-name the women have for her is "Mother". There are times when Doris says she has to "yell" at some, or even all, of the women, but they realize she is on their side, and wants to give them incentive and motivation to change their lives for the better.

There is also a part-time assistant in the house - Lorraine, who helps with some of the paperwork and the running back and forth, a time-consuming necessity. Lorraine is able to take over for Doris during vacation time.

All three of us do individual counselling with, or simply listening to, the women according to their individual needs. They have many problems to deal with. Many have small children who are in the temporary custody of Children's Aid and arrangements must be made which will be satisfactory to all concerned and still give the woman time to make a good recovery.

One most important member of the Staff is Kat. Kat is a "recovered alcoholic" cat. She has a real fear of going outdoors and limits her travels to a very short distance. She was rescued by us when she was just a few weeks old - a fluffy but unhappy kitten having alcohol poured down her throat. Now, our resident sympathizer, she is cuddled frequently, and has many stories whispered in her ears. Her very helplessness and fear of the world outside is a comfort to the women. As they take care of her, they can see the growth in themselves.

Each woman is unique, with her own story to tell. A few have agreed to tell a little of their life story, with minor changes so that they cannot be recognized.

◆

Ms. U, a beautiful woman just over thirty, is the mother of six children. They were taken away from her by Children's Aid because of her drinking. As with most alcoholics, she has spent time in jail on alcohol-related charges. This depressed her badly and led to increased drinking, to the point where she suffered from seizures and had to be hospitalized.

Ms. U's educational level is such that she is unlikely ever to get a job with any advancement. While she has failed several attempts to overcome her alcoholism, the fact that she is determined enough to keep on trying is a good indicator of eventual success. That road is definitely rocky and there are times when her cries of "WHERE is God? Doesn't God *care*?" would break your heart. It isn't long, however, until she reminds us that God does indeed care because through the Church God has provided a place for her to work on her problems.

◆

Unlike Ms. U, **Ms. V** was a happily married woman with no alcohol problems for the first part of her life. She was actively involved in the church, and was a tower of strength to the community where she lived. When her husband died of a heart attack while still a relatively young man, it was a great shock to Ms. V. An additional shock was the lack of funds to carry on life. Her husband left no estate and had no insurance. The pressures she faced of trying to raise her children and coping with her problems led her to drink. Unable to maintain her home, she and the children moved from place to place, until they were reduced to living in a totally unacceptable building. Eventually the children were taken into custody by Children's Aid, and Ms. V was finally forced to look at herself and at her depressing life-style.

At that point she sought help, went through treatment and then came to us. Here, she has begun to rebuild her life but needs more time to deal with all her emotional problems. "If I go back now, I'll end up running again. That won't help me or my children. This has been hard to live through, but it is strengthening my faith, and I know that God will give me the help I still need if I just take it slowly and do it God's way."

◆

Ms. W suffered for many years because of an alcoholic husband. She eventually turned to drink herself in order to ease the pain of an increasingly difficult life. "When I was drunk it didn't hurt as much to get beaten." As with the majority of women who are alcoholic because of alcoholic husbands, Ms. W felt that she was of little worth and no one cared what happened to her. When her husband finally died she was overcome by feelings of guilt because of the relief she felt in realizing she would no longer be beaten. Although she lives in constant fear of regression, she is gradually realizing her self worth and feeling the love of God active in her life.

* * *

Ms. X finally left her husband when she could no longer take his physical abuse which had led to her alcoholism. Her alcoholic husband would not only beat her, but would sell her for the night to the highest bidder in order to get more alcohol for himself. She herself turned to alcohol in despair. Filled with shame, she believed that everyone was pointing fingers at her. She felt there was no place where she could get help; that she was trapped in a degrading situation and slowly being destroyed by the life she was forced to live.

So far we have mentioned only the situation of the women as they have come *into* the house. Here are some examples to show how things can be turned around when a woman turns her life over to God in Christ.

* * *

Ms. Y was a classic example of an alcoholic. When she came to us she did not think she could do much about her alcoholism. Her inward anger at life still led her to slam doors and to shout at people for the least imagined fault. She had so little sense of self-worth that the other women in the house remarked about how dirty she was - unwashed, messy clothes, hair often uncombed. She had two children out of wedlock and "lost" them both to Children's Aid. When she had stayed for almost a year we were able to get housing for her for another year in a care facility away from the area.

In June of this year she visited us, and the change in her was remarkable. "What did they do to you there?" we asked, wondering if there was something extra we could work into our program. What a supportive answer she gave us. "THEY didn't do anything - I spent a year here with YOU."

Most of these women did not feel that they could put their story on paper as it is too painful to go back over it. One woman did agree to put something in writing. It is beautiful to note how she dwells on the positive attitudes she has learned, and her new relationship with God. Her own words can tell the story better than anything else.

I came to Clarissa Manor six months ago after a treatment for my alcoholism. Taking a good look at my past life and

Doris (left) and Florence (centre) share with A.E.C. Lorna Cameron *drinking history made me aware that I was very sick spiritually, mentally and physically.*

I agreed to come because I knew I would receive the help I needed from this halfway house. I was so unhappy for so long that I was willing to try anything to recover from my hopeless state of mind.

I have learned many things here and feel that I am now ready to go on with my life because I have grown spiritually through the bible study. I've grown to respect myself in every way in spite of my ugly past. I grew stronger in my sobriety from the new found faith and knowledge that I get here since it is an A.A. oriented home.

I've learned to cope with everyday problems - I used to get confused and hide from everybody. We have regular meetings to share our fears, resentments and hurts. We all have these problems so we help each other on ways to cope with them. We do have disagreements but we have a very understanding house mother who acts as our counsellor and most of all she is a mother to us all.

I no longer have to hide my feelings because I've learned to trust and to be honest to those I know are sincere towards this program of recovery.

There is lots of discipline involved as each of us have rules and chores to do each day.

I have learned to respect and appreciate people, places and things more now that I've turned my life and my will to God. I grow spiritually every day and every new day I've got to ask God to lead me and that's how my days are getting better. I find that I am not as lonely and scared as I used to be before I came here. **Ms. Z**

* * *

Frequently when the women leave the house they send back cards and letters to let us know how they are doing. Just last year Mrs. Palmer received a beautiful orchid from one of the women as a special 'thank you'. Mrs. Palmer wore it, but it was really meant for all the people who support the mission work of the church and each one of you can imagine it on your shoulder.

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Advent Reflections

by Linda R. Berdan

For group or
individual study

An opportunity
to reflect on
some of the
"actors" in the
Christmas story

INTRODUCTION

A few years ago I sent a Christmas card to a friend. In one corner was the tiny silhouette of a woman with a baby in her arms. Inside were the words "...and in her arms, a BEGINNING." Advent marks the beginning of the Christian year. The first Advent was a beginning for all humanity. Each Advent since is a new beginning for each one of us.

The many characters that make up the Christmas story have something to teach us about starting over - about making new beginnings. For these reflections, I have selected five personalities that played a role in that first Advent - Zechariah, Joseph, Elizabeth, Mary and the Innkeeper. Together they illustrate the broad spectrum of humanity that God chooses to work through to fulfill his purposes - from a priest in the Temple in Jerusalem (Zechariah) to a businessman in Bethlehem (the Innkeeper). As individuals, they each bring to this season their own faith response that can speak to us as we prepare to receive again the gift of God's Son to our world and as we make a new beginning.

ADVENT REFLECTION I

Zechariah - "Whom God Remembers"
Read: Luke 1:5-17
Text: "...taking his turn in the daily service."*

As the Christmas drama unfolds, one of the first characters to appear on the scene is Zechariah. Even though the scriptures do not reveal a lot of specifics about this man, we can make some assumptions from the information we have. Zechariah was a priest in the Temple. He was (we are told) a righteous and upright man who led a strict religious and moral life. Zechariah lived in a time of political unrest and oppression. A time when the people of Israel eagerly awaited the coming of the Messiah.

---

*all biblical quotes are from the Good News Bible.

For years, Zechariah had been going to the Temple fulfilling his responsibilities as a priest. Perhaps there were many times when he prayed that God would respond to his people's need. Would it be today that God would fulfil the promise of a Messiah? As the years passed with no sign of hope, did Zechariah begin to doubt the significance of his name? Would God remember him? Would God remember His people?

On a day like any other day, Zechariah entered the Temple. He was going about his business as usual. In the daily routine of life, God encountered him. Zechariah means "Whom God remembers" - and remember him God did!

Often we look for God to be in the miraculous, in the extraordinary. We look for a sign of our choosing, not God's. But to our surprise, as with Zechariah, God does remember and often appears in the daily routine of life.

So God begins his Advent with Zechariah and the promise of John. Through the character of Zechariah, we can reflect on Advent as a time of remembering. We remember God's love for us. It was a time when God did, and continues to, remember us.

FOR REFLECTION

Advent marks the beginning of the Christian year. Like our New Year, it should be a time of reflection.

1. How has God remembered you over the past year?
2. How have you remembered God?

PRAYER

O Lord, our God, giver and sustainer of life, we come before you now with thankful hearts. Thankful, for this season of Advent that reminds us of your love for us. Thankful, for the gift of your Son, as a child born in a stable. Help us, Lord, to make this season of remembrance not just a once-a-year occurrence, but part of our daily routine. In Jesus' name, we pray. Amen.

ADVENT REFLECTION II

Joseph - "The Way Of Love"
Read: Matthew 1: 18-24
Text: "...as the angel of the Lord had told him."

Joseph had the responsibility of being Jesus' earthly father. Before he took on this obligation, he first had to make a decision.

Joseph was betrothed to Mary. This arrangement (betrothal) was legally binding. The only way to break the bond was for Joseph to divorce Mary. If he did this, it would bring a great deal of shame to both Mary and her family. Joseph's first decision was to break the commitment secretly in order to save Mary from some of the embarrassment that would follow. Considering the circumstances, Joseph showed a great deal of love and concern.

The love of Joseph, however, goes even deeper. Once the angel discloses to him what really happened, Joseph takes Mary to be his wife. Some may say that this is not really so honourable since Joseph knows the truth.

One must keep in mind the time in which Joseph lived and the fact that other people did not know the whole truth of the situation. Joseph took the risk of being humiliated and ridiculed. He took the risk of having to live with what others thought, for he could never tell them the truth. Even if he had tried to explain, it is unlikely that they would believe him. And worse, they might think him insane. Joseph was caught between the rhetoric of love and the act of truly loving another person.

The tension between the ideal of love and the practice of love is something with which we all have to deal. It means realizing that the way of love is no easy road. It also means that we believe in an inexhaustible grace that forgives our failures and constantly empowers us to do better. This is the liberating hope of the gospel. Our love is exhaustible. We get tired, compromise and settle for something less than what love demands.

This Advent season, a season of love, we are called to reflect on the love made known in Jesus Christ. Not a sentimental kind of love, but a love of risk, of suffering *and* of triumph.

FOR REFLECTION

1. When have I settled for less than what love demands:
   a) in my relationship with others?
   b) in my relationship with God?

PRAYER

God of love, almighty and everlasting, you have shown us the way of love in the gift of your Son, in his death on the cross.

Lord, may we be true to that love in our relationship with you and with one another. In Jesus' name we pray. Amen.

ADVENT REFLECTION III

Elizabeth and Mary - "Chosen by God"
Read: Luke 1:39-45
Text: "How happy you are to believe that the Lord's message to you will come true."

Elizabeth (wife of Zechariah) was chosen by God to be the mother of John the Baptist - the forerunner of the Christ. Mary was chosen by God to be the mother of the Christ. Both are examples to us of faith. They believed God was acting in unbelievable circumstances, Elizabeth in spite of her late years and Mary in the face of her youth and innocence. Each seemed aware that the promise of her child was something very special. Each realized, that she was being used by God for a special purpose.

We are often more concerned with what we are doing or are going to do *for* God than we are with what God is doing or will do *through* us. This is perhaps where our faith falls short most often. We want to be in control. Our certainty is in things we *can* see rather than "the things we cannot see." (Heb. 11:1)

These two personalities of the Christmas drama demonstrate the kind of faith which the writer of Hebrews describes. They were chosen by God. Because of their faith, God was able to work through them to fulfill his purposes.

The grace of God to Elizabeth and Mary and their response in faith, illustrate the situation and mood of every Advent. They stand as examples to us. God has a message for us - a message of hope, of renewal, of love. "How happy you are to believe that the Lord's message to you will come true."

FOR REFLECTION

1. How would you define faith in your own words?
2. When is your faith at its weakest? at its strongest?

PRAYER

Lord God, from everlasting to everlasting you remain our God. We give thanks to you for the faith that has sustained us through the passing years: a faith that at times was strong and sure, a faith that at times was very shaky. Give us the strength, Lord, to be willing agents of your love in the years to come. In Jesus' name we pray. Amen.

ADVENT REFLECTION IV

The Innkeeper - "He Found Room"
Read: Luke 2:1-7
Text: "...there was no room for them to stay in the inn."

The Innkeeper is a rather small figure in this Christmas story. Even though there is no specific mention of such a person in scripture, it is safe to assume that since Mary and Joseph were looking for lodging, there must have been an innkeeper. In fact, they probably encountered quite a few innkeepers as they made their rounds trying to find a place to stay. Their search ended when they found an innkeeper who took pity on them. He had no room in his establishment but he found room - a stable.

When we consider this event from the negative side we see a hopeless situation - there was no room for the Son of God. On the positive side, however, there is a sign of hope - at least one person found room for Him. The innkeeper offered the Son of God a humble place to be born. The room he found emphasizes the humility of Christ's birth. He came for the meek and lowly of the earth.

Can we find room? In this season we get very busy. We are caught up in the commercialism of Christmas. Even in the Church, there are all the 'extra' services - lots of work to be done. In the midst of busy schedules, we sometimes forget why we are doing these things. We forget the central figure of this festive season. The Son of God gets pushed aside to make room for the things we feel are important to us.

This Advent, can we find room for the Son of God in our busy schedules, in our rushed lives, in the midst of all the things that crowd Jesus out of our lives?

"And so it was; there in the manger mean
Began the greatest life of humankind,
The Inn was full; and so I am reviled,
and so shall be for all eternities.
And yet I think one question is my due:
I found a place for Him. Have you? Have you?"

FOR REFLECTION

1. How is Jesus being pushed aside in your life?
2. In what ways can you make room for Him?

PRAYER

Merciful God, you always have room for us. We thank you for the humble birth of your Son and the example of his life of love and caring.

May it be, O Lord, that we do not let this Advent pass without making room for you in our daily living. In Jesus' name we pray. Amen.

A PSALM IN TIME OF WAR

ploughshares grow rusty in the field

How long, O Lord, how long?
How long will nations continue to make war?
How long will gongs of hate
drown out the bells of peace?
How long will children die,
needlessly,
fruitlessly,
brutally,
among the deserts and mountains of the world?

Nation still lifts up sword against nation, Lord —
swords,
Phantom jets,
first strike missiles,
nuclear retaliation...
The ploughshares and the pruning hooks
grow rusty in the field;
widows and orphans cry in the night;
And you look on with a broken heart.

How long, O Lord, how long?

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Published by Wood Lake Books. Available from the WMS Book Room. $5.95 plus 50¢ postage.

IMMANUEL: *God's Love With Us*

Christmas Worship Service

Call to Worship: Yet its Christmas and we greet Him,
Coming even now to save;
For the Lord of our salvation
Was not captive to the grave.
Out of Egypt came the Saviour
Man's Immanuel to be —
Christmas shines with Easter glory,
Glory of eternity. (D.T. Niles)

Reader 1: The prophets of old promised:
"The Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." (Isa.7:14RSV)

Reader 2: Finally the time came:
"God so loved the world that he gave his only Son (Immanuel, which means God with us) that whoever believes in him should not perish but have eternal life." (John 3:16 RSV)

Hymn No. 132 (Book of Praise) *Hark! The Herald Angels Sing*

Reader 3: Each year we relive the Christmas event and we wonder what tokens of love we can give to commemorate the giving of the most wonderful gift of all — God's Son - Immanuel, God with us.

All too often our thoughts turn to material gifts forgetting that some of the most precious gifts cannot be bought in department stores — gifts like
- friendship
  - understanding
    - consideration
      - a smile
        - a prayer
          - telling the "good news"

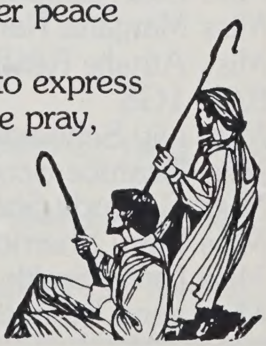
Reader 4: The shepherds said to one another "Let us go over to Bethlehem and see this thing that has happened which the Lord has made known to us." And they went with haste and found Mary and Joseph and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them! (Luke 2:15-18 RSV).

Hymn No. 127 (Book of Praise) *While Shepherds Watched*

Reader 5: After hearing the heavenly hosts and seeing the child the shepherds "made known" what they had seen.
We too can make the good news that we have experienced known by telling others of God's love and concern for them.

Prayer:

Help us, O God to ponder anew in our hearts the miracle of the gift of your son.
Give us we pray the wonder of the shepherds on the hills two thousand years ago and the wonder of little children today caught up in the excitement of the Christmas season.
May the love that came down at Christmas fill our hearts,
May the joy of Christmas be our joy,
May the peace of Christmas give us peace,
May we be able to share each of these gifts with all with whom we come in contact in the next days and weeks.
Deepen our faith and trust in you, O God, and in your son our Lord and Saviour Jesus Christ that while we live in a world, sometimes angry, often troubled, we may do so with your inner peace that gives us strength.
Heighten our joy, O God, and help us to express that joy in our lives. In Jesus' name we pray, Amen.



Hymn No. 134 (Book of Praise) *Joy to the world!*

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  Rev. Leslie T. Barclay, 53 Calder Cres. Yellowknife, N.W.T. X1A 3A9

NATIVE PEOPLES - INDIANS OF CANADA

Kenora Fellowship Centre
  Director - Rev. Florence Palmer, 923 11th Ave. N., Kenora, Ontario P9N 3K7
Winnipeg - Anishinabe Fellowship Centre
  Director - Rev. Elisabeth Nitsch, Apt. 1001, 800 Corydon Ave., Winnipeg, Manitoba R3M 0Y3
  Mr. Stewart Folster, No. 12, 174 Mayfair Place, Winnipeg, Manitoba R3L 0A6
Pipestone and Birdtail
  Rev. Henry Hildebrandt, Box 1945, Virden, Manitoba R0M 2C0
Waywayseecappo
  Rev. John Oldenkamp, General Delivery, Rossburn, Manitoba R0J 1V0

WHO AND WHERE

Mistawasis, Wahpeton, Crutwell
Vacant
Saskatoon
Rev. Stephen How, 21 Rutter Cres., Saskatoon, Saskatchewan S7K 3B6
Shoal Lake
Rev. Wm. Palmer, 923-11th Avenue, Kenora, Ontario P9N 3K7

PRESBYTERY MISSION WORKERS

Cape Breton
Miss Joanne Vines, c/o 8 Armstrong Drive, North Sydney, N.S. B2A 3M4
Pictou
Miss Hye-Ok Lee, Apt. 1, 312 Gerald St., New Glasgow, N.S. B2H 4L7
Saint John
Miss Christine Shaw, Apt. 7, 240 Lincoln Rd., Fredericton, N.B. E3B 2A3
P.E.I.
Mrs. Cheryl MacFadyen, 35 Fitzroy Street, Charlottetown, P.E.I. C1A 1R2
London
Miss Mary Jane Bisset, Apt. 508, 1550 Trossacks Ave., London, Ontario N5X 2P3
Calgary-MacLeod
Miss Marion Barclay, Apt. 246, 8948 Elbow Drive S.W., Calgary, Alberta T2V 0H9

SPECIAL MINISTRY TO TAIWANESE-CHINESE

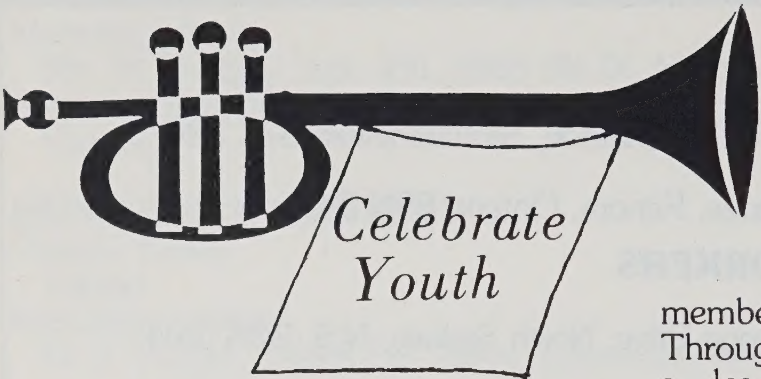
Westminster Presbytery
Mr. W.Y. Peng, No. 3, 5165 James Walk, Vancouver, B.C. V5W 2X5

UKRAINIAN MINISTRY

East Toronto
Mr. Gregory Adams, 92 Quebec Street, Oshawa, Ontario L1H 2K5
West Toronto-Ukrainian
Rev. Michael Fesenko, 26 Robina Ave., Toronto, Ontario M6C 3Y6

VISITORS, HOSPITALS & SENIOR CITIZENS

Halifax
Mrs. Eva MacLean, 2761 Robert Murphy Drive, Halifax, N.S. B3L 3T3
Montreal
Vacant
Montreal, New Hope
Miss Charlene Myers, 150 St. Aubin, Chateauguay, Quebec J6K 2S1
Toronto
Mrs. Bessie Budwin, 130 Dublin St. N., Guelph, Ontario N1H 4N4
Miss Lillian Reay, 78 Roxborough St. E., Toronto, Ontario M4W 1V8
Hamilton
Mrs. Joanne Walter, 107 Brentwood Drive, Hamilton, Ontario L8T 3W5
Winnipeg
Mrs. Mary McLaren, 1535 Alexander Avenue, Winnipeg, Manitoba R3E 1L7
Vancouver
Miss Florence Edge, 4249 Osler Street, Vancouver, B.C. V6H 2X4
Mrs. C. Koverchuk, 11485-88 Avenue, Delta, B.C. V4C 3B8



Celebrate Youth

This month we honour Fanshun Watts and say thanks to her for all the work she has done for CGIT. Fanshun served as Executive Secretary for the National CGIT Association for the past eight years but her involvement with the programme started when she was a member in a local group in Alberta. Throughout the years she has served as a leader, a regional and national volunteer and finally the Executive Secretary.

Fanshun Watts

Jean Little of Guelph, in 1949 as a camper at Ontario's Camp Council held at Kwasind, wrote the following poem "What CGIT Means To Me". She has since gone on to win various awards for writing including the Canadian Council award for Children's Literature. This poem, which has been in my CGIT scrapbook since that time, makes me think of Fanshun for I have seen her doing the things Jean talks about in her poem and in the way she describes.

Fanshun is worthy of "God's first dream". The CGIT purpose has been her purpose. To me she will always be synonymous with CGIT.

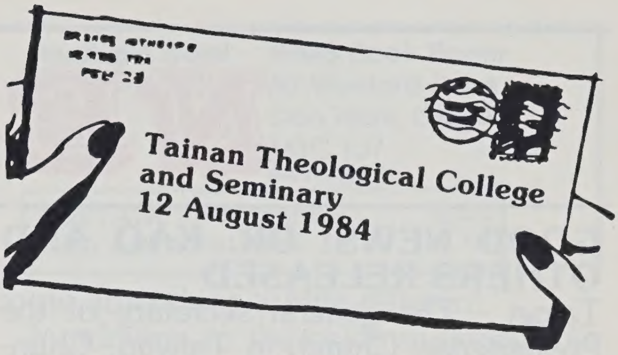
Lois Powrie

WHAT CGIT MEANS TO ME

CGIT means a game to play
Laughter shared in a happy way,
CGIT means a song to sing
A glad young song with a lilt and swing.
Then of course there's the business part,
Brisk and efficient from the start.
CGIT means worship too,
Kneeling down in the soul of you.
CGIT means camping fun,
Ten grand days of rain and sun.
Everything for a girl's delight
From Morning Watch to last good-night.
CGIT means tasks to do.
Seeing responsibility through.
Not just leading in songs you know,
But doing the dishes after they go.
CGIT means many a friend,
The kind that is yours to the journey's end.
Who'll walk with you and hold your hand,
And laugh, and love, and understand.
CGIT means rallies and teas,
"Do have a cookie, won't you please?"
Those middies stand for courtesy
So I guess altogether it's learning to be
A girl who will enter life's high quest,
Ready to give her very best,
With service and laughter and love for theme
Until she is worthy of God's first dream.

Jean Little,
Guelph, 1949.

Dear friends,



The following letter was received by the Rev. H. Glen Davis, Secretary for Overseas Relations, Board of World Mission.

Dear Friends Overseas,

We wish to thank you for your special concern and interest about our school and particularly about the recent event—an official letter from the Municipal Government transmitting an order from the Ministry of Education. We have received many telephone calls, cables, and letters from around the world showing concern about and support for this school. We feel very much encouraged.

Here are recent developments: A high official of the Ministry of Education paid a private visit to our school under my personal invitation. He was very kind and understanding. He has had several telephone conversations with me since his visit, assuring me that the officials at the Ministry of Education did not have the intention of closing our school unless we overextend our education program outside the realm of theological education—e.g. setting up an English Department or Department of Foreign Languages and Literature etc. He also assured me that the overseeing of theological institutions is the prerogative of the Ministry of the Interior not of the Ministry of Education.

The Office of the General Assembly of the Presbyterian Church in Taiwan was also contacted by other government authorities about this matter. The Office was also assured that this whole affair was a misunderstanding of the nature of our school, and this misunderstanding could be and would be corrected.

I also personally visited the Mayor's Office in Tainan. Mayor Su assured me that the Municipal Government did not intend to close our school, and that he was only taking orders from a higher government agency, i.e. the Ministry of Education. He said that he understood our situation. He appeared to be very cooperative.

Our school administered its entrance examinations for its 109th academic year on July 31—August 2 without any incident. We had over 120 applicants this year, only slightly higher than last year. We decided to admit 79 of them. The summer intensive language classes—Hebrew, Greek, and English (as a tool of learning)—will begin on Sept. 3. The regular sessions of the new academic year begin on Sept. 23.

We thank God for His grace and guidance to this school in its 108 years of history. By the same grace, we commit ourselves to carry out the calling entrusted to us. We believe that through God's saving grace and through your continuous prayer and support we can venture into the future.

Thank you very much.

With best wishes
Rev. Dr. Ching-fen Hsiao
President

NEWS

GOOD NEWS! DR. KAO AND OTHERS RELEASED

Taipei - The general secretary of the Presbyterian Church in Taiwan, Chun-ming Kao, was released on parole (15 August) after four years in jail. Sentenced June 5, 1980, Dr. Kao was accused of assisting Shih Ming-teh, a leader of a 1979 human rights demonstration who was later declared a subversive by the government.

Three others jailed in connection with the same situation were also released. They are lawyer Lin Yi-hsiung, elder Lin Wen-chen and Hsu Ching-fu. Elder Lin, on whose behalf Dr. Kao had gone on a hunger strike last year in order that she might get proper medical treatment, had been released earlier, but only for medical treatment. She has received a full official release.

Lawyer Lin is the man whose mother and twin children had been murdered in his home under mysterious circumstances. Mr. Hsu had been convicted of harbouring a fugitive in his home.

A report from the World Alliance of Reformed Churches recalls that during his detention, Dr. Kao "held Bible studies with his cell inmates, wrote poems and hymns which have become well known among the Reformed and Presbyterian churches throughout the world", including one sung at the WARC general council in Ottawa in August 1982.

When asked why the releases came at this time, a joyful Taiwanese-Canadian said, "There are many reasons. It is partly because of letters from people in Canada and elsewhere asking for their release and partly because of pressure from some U.S. politicians; but the one big reason is that God has answered the prayers of people all over the world."

The Presbyterian Church (USA) reports Kao's condition as "only fair". He is 54.

WOMEN'S INTER-CHURCH COUNCIL APPOINTMENTS

Recent appointments to the Women's Inter-Church Council of Canada (WICC) are Marta Condolo as staff Animator and Carol Ringer elected as President.

Marta Condolo is a founding member of Canadian Catholics for Women's Ordination. She has been involved in giving media interviews and in establishing contact with French Canadian feminists. She has worked at Norway House, Manitoba, a Native Canadian Reserve and as a teacher/librarian at St. Joseph's/Michael Power High School, Islington, Ontario. Skilled in modern and classical music, she is fluent in French, Italian and English. She holds B.A., B.Ed. and M.Div. degrees.

She joins WICC staff at a time when her abilities in language and organization will be of significant value. She envisions her task to be to enliven and to develop the new goals recently adopted by the Council.

Carol Ringer's genesis in a family of four boys and four girls influenced her ability to make choices and accept responsibility. A B.Sc. in Nursing and qualifying for a M.Sc., she and her husband spent three years in Mennonite missionary service in Nigeria. Her concern that feminists be rooted in Christian faith has led her into this high commitment as President of WICC.

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

A Contemporary Message from the Past

by Ruth Burgos-Sasscer

Concern Magazine *Price $1.85*

The Bible Study for use by the Presbyterian Women in the United States for 1984/85 is on the theme of judgment and hope. It is based on a study of the Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The time span for these prophets was about 700 years so we find a variety of situations presented. Each prophet proclaimed the word of God for the particular situation concerned. In most cases, their message was one of judgment and hope. Through their words, we find God revealed to us as well. Through Amos we hear that God is a God of strict justice; through Hosea we hear of a God who forgives. Each prophet adds to our awareness and knowledge of God.

Many of the problems which the prophets addressed are still with us - people's inhumanity to other people - denial of rights to minorities - indifference to the plight of others. It is easy to find parallels in modern society.

Ms. Sasscer has scattered discussion suggestions through each session. The questions are very good and practical. A few of the sessions may be too long for one meeting. I would have liked more background information and help in some of the chapters. That will have to come from other sources. This would be a rewarding study for any group wishing to do something a little different.

In addition to the study material, this issue of *Concern* magazine has an article on "*Images of Yahweh in the Minor Prophets*" which is helpful, and articles on ways of learning and peace making.

Mary Peckover

Partners In Prayer

A booklet for daily devotions
during Advent 1984
Available from WMS Book Room.
$1.00 plus 50¢ Postage

Thankoffering Envelopes -
New price $2.50 (per packet of 50)

KOREA

Error in Korea Study

In "Song of the Soul" (adult) and "Mi Jun's Difficult Decision" (children) the colours for the flag of North Korea are incorrectly indicated. "Blue" and "red" should be reversed in both the bars and the star.

Correct price for *The Wish* is $7.65.

PEACE STUDY: Living Our Visions of Peace (a Study Guide), correct price is $5.45.
:Map 'n *Facts* (not *Photos*): Visions of Peace available.

wms highlights

SYNODICAL NEWS

Saskatchewan

The second Presbyterian Women's Camp, sponsored by the Saskatchewan Synodical, was held June 15 - 17th at Camp Christopher.

During the weekend, Creola Simpson, A.E.C., showed a filmstrip series on prayer. Prince Albert Presbyterial conducted Friday evening's campfire which focused on the Lord's Prayer. Later that evening, Mrs. Sharon Scott, Regina, gave a slide presentation on their family life and work in Blantyre, Malawi for seven years where the Rev. Charles Scott was associate minister.

Creola Simpson led in Bible Study and "Learning Centers on Prayer". Saturday afternoon Sharon Scott conducted a workshop on "organizing prayer groups".

Crafts included the making of four banners to be displayed in the Kum-Ba-Yah Chapel on the campsite. Stained glass window-making was demonstrated by two local Prince Albert priests. The women made their own windows later to be "fired" in their ovens at home!

Sunday morning worship was conducted by Regina Presbyterial. Mrs. Marguerite Hyndman, Fort Qu'Appelle, based her message on the Rev. Margaret MacNaughton's meditations on "Prayer" from WMS Council 1984. The Music from Council was used throughout the weekend.

PRESBYTERIAL NEWS

Maitland Presbyterial Centennial

Since Maitland Presbyterial was organized in Kincardine, Ontario on July 8, 1884, it was appropriate that the Centennial celebration met in Knox Church, Kincardine on May 28, 1984.

Mrs. Robert Bregman presided for both sessions. Mrs. Doug Nurton extended a welcome to all and special music was provided by Mrs. Ruby Hamilton. Mrs. R. A. Campbell offered a prescription for the future "In repentance and rest is your salvation; on quietness and confidence is your strength." Mrs. Gerald Gibson and Mrs. Noble Johnston assisted with the devotions.

The four original societies have now increased to nineteen and all contributed to the program. Special features were the Parade of Group Presidents with Mrs. Henry MacKenzie, historian, as commentator and a skit on the history of Maitland Presbyterial presented by the Lucknow Evening Auxiliary with Mrs. Robert MacKenzie as narrator. Mrs. Eileen Parish, Past-President of the Society was guest speaker.

Honorary Membership Certificates were presented to Mrs. T. A. Currie of Wingham and Mrs. Henry MacKenzie of Ashfield.

The Rev. George Turner of Knox Church, Kincardine, presided for the closing communion, and 145 women registered.

Barrie

A feeling of "joy" pervaded the activities for the May Rally of Barrie Presbyterial held in Knox Church, Bracebridge on May 17th. The theme "Joy to the world through Jesus Christ our Lord", "Restore to me the joy of Thy Salvation" Psalm 51:12 was stressed throughout the day, beginning with a sing-song led by Anja Oostenbrink, A.E.C.

Devotions were given by Lorna Donald and Dorothy McCauley of Port Carling, followed by two beautiful violin solos by Mrs. Norma Brownlee of Bracebridge, accompanied at the organ by Lee Boyes.

Mrs. E. Thomson, president of Bracebridge-Gravenhurst Group and Mrs. Harold Dafoe of Huntsville, president of Barrie Presbyterial welcomed everyone and extended their hospitality.

The Rev. James Thomson introduced a Bible study which was discussed in small groups.

Following lunch, the group heard reports, Bible study by Mary Earle of Collingwood, Book Review by Mrs. Earle Looby, Shelburne, speaker Anne Anderson, Cookstown, Worship by Mrs. McMillan, Duntroon, and music by Mary McNiece of Gravenhurst. Anja Oostenbrink directed creative activities using themes from morning Bible study. Bracebridge High School Brass Quartet favoured the group with several selections.

London

The Annual Retreat of London Presbyterial was held May 3rd at the Pearce Williams Christian Centre, Iona, Ontario.

The theme for the day was "Amazing Grace". Groups formed for Bible Study on Ephesians 2:1-10.

District No. 1 of London Presbyterial met in Elmwood Avenue Church on May 7th at 8:00 p.m. Following a social half-hour, Mrs. Ann Clouthier, President of Elmwood, gave the call to worship followed by prayer.

The Worship Service was conducted by Mrs. Martha Cochrane of Chalmers who gave an inspiring meditation on "Each in His Own Place" followed by singing the hymn "Be Thou My Vision".

Helen Caldwell gave reports on the Synodical and the Retreat, followed by a solo by Miss Joyce McGhee.

Marion Weldon, first Vice President, introduced the speaker, Miss Clara Henderson, who gave an interesting and informative talk on her work in Malawi.

Marion Arkley thanked the speaker. The Rev. Linda Brown pronounced the benediction.

Brockville

Brockville Presbyterial met at St. Andrew's Church, Prescott, for their May Rally. Mrs. Jerry Kraay, Kemptville reported on Synodical and Mrs. David Mawhinney on Council.

After dinner, musical selections by Brockville Presbyterian Church Junior Choir were introduced by deaconess, Miss Susan Bates. Pianist Mr. Terry Duncan led the singers.

Mrs. Frank Dobbie and Mrs. James Purcell, Spencerville, led the worship on the theme for the meeting "Jesus Christ the same yesterday, today and forever." Organist Ann Gray was joined by the Rev. Vandermey, pianist and the Choir for special music.

The Rev. Alan Duncan, moderator of Synod introduced guest speaker Clara Henderson, missionary home on furlough from Malawi.

Mrs. Audrey Sine of Brockville presented an enlarged document of one received 100 years ago by St. Andrew's WMS at their inception with congratulations on behalf of Presbyterial. Calligrapher, Bob Darling, who was present, was recognized for his good work.

Brandon

A WMS women's retreat was held the week-end of June 8-10th, at Camp Jubilee Delta, Manitoba (18 miles north of Portage la Prairie). Although the weather was cold and rainy the fellowship was warm and the spirit of Christian Fellowship was felt by the thirty women who attended representing WMS groups from Thunder Bay, Winnipeg, Brandon, Carberry and Portage la Prairie.

The theme of the Retreat was "Celebration" and this was carried out in the Bible Study led by the Rev. Linda Berdan and Lorna Cameron, A.E.C. The film 'Chariots of Fire' was shown.

The women attending also went home with knowledge of *Microwave Cooking*, *Quilling*, *Cake Decorating* and *Calligraphy* following demonstrations which were much enjoyed.

Rosetown, Saskatchewan

A series of four special mission study evenings was held in Calvin-Goforth Church for residents of Saskatoon and district. Mrs. Eileen Ward, President of the Saskatchewan Synodical, introduced the series. The first speaker, Mrs. Linda Shaw, presented a view of Christian work in Africa. Special speakers at the following sessions were the Rev. Don Clark of the Leprosy Mission and Mrs. S. Ragheb, a recent immigrant from Egypt.

LOCAL GROUP EVENTS

Carleton Place, Ontario

St. Andrew's WMS in Carleton Place celebrated their 105th Anniversary on June 20th with 135 people present. The President, Mrs. Elizabeth Garlisch, welcomed the guests and chaired the program.

An abbreviated history of the group was read by Mrs. Frances Stewart. The auxiliary was formed in July 1879 jointly with women of Zion Presbyterian Church. In 1890, Zion formed their own group and St. Andrew's continued with theirs. This auxiliary was one of the three which formed the Lanark and Renfrew Presbyterial in 1883.

Special music was sung by Mrs. Nell Livingstone and Mrs. Jean McCuan in a beautiful duet, accompanied by Mrs. Jean Pownall. Mrs. Pat Labrun also sang some of her lovely compositions.

The Rev. Bob Hill brought greetings from the Session and congregation, followed by Mrs. Whitten, President of Presbyterial and representatives of other church groups.

A candlelighting ceremony was conducted by five members - Mrs. Muriel McPhail, Mrs. E. Lowry, Mrs. Mary Stevens, Mrs. Dorothy Lowry and Mrs. Hazel Drynen.

Three members - Miss Arbuckle, Mrs. Cavers and Mrs. E. Lowry, who have been involved in this work for over 35 years, were recognized and presented with corsages. Miss Arbuckle has been a member for over 60 years.

Greta Adams Evening Auxiliary Celebrates 40 years. Paterson Memorial, Sarnia, Ontario

To celebrate their 40th anniversary, 28 members of the Greta Adams Evening Auxiliary attended church in a body

Sunday May 6th. Mrs. Gwen Young read the scripture and Mrs. Vi Alexander presented a life membership pin to a dedicated member, Mrs. Olive Hare. A luncheon was then held at a local restaurant.

The auxiliary was formed April 24th, 1944 when a group of women from Paterson Memorial Church decided to meet twice a month. In June 1944 they took the name of the minister's wife, "Greta Adams". At the May 1984 meeting the president's pin was presented to Mrs. Edythe Janes, the first president and still a very active member.

Guest was Mrs. Esther Burnham from the Senior WMS.

Wyoming, Ontario

The Cuthbertson Auxiliary of St. Andrew's Church in Wyoming, Ontario met June 4, 1984 to celebrate their 80th Anniversary. This took the form of a birthday supper with guests. The speaker was the Rev. Stephen Gilbert of Corunna who spoke on his ministry to seamen on the St. Clair River.

The Auxiliary started in June 1904 and was named Cuthbertson in 1925 in memory of the Rev. and Mrs. George Cuthbertson.

Chilliwack, B.C.

On May 6th, the WMS of Cooke's Church, Chilliwack, B.C. presented "An Afternoon in Africa" as part of the mission study on Central Africa. Directly after church, lunch was served, including an African recipe. Every group in the church was involved in carrying out the African theme whenever possible.

The programme included the children singing, "There'll be no Sorrow There" in Zulu, led by Anton Stander who is from South Africa.

A fashion show followed with Marie Anderson as commentator, showing a variety of African costumes worn by men, women and children and customs, occupations and homes. African artifacts and posters were on display. The work of Presbyterian World Service in Africa was described.

St. Andrew's, Guelph, Ontario

A service of Commemoration and Thanksgiving was held in June at St. Andrew's Church, Guelph on the occasion of the 100th Anniversary of the WMS. This group was inaugurated in Guelph as a Union Society in 1884. It was composed of women of Chalmers, Knox and St. Andrew's churches. St. Andrew's had its early beginnings in 1828 and is the oldest Presbyterian Church in Guelph.

The organization continued for four years, when it was decided that each church should form an auxiliary of its own. In 1925, Chalmers Church became a United Church.

It was with great joy that eighty women from these three churches and the newer Westminster-St. Paul's church came together to celebrate this special occasion.

Mrs. G. E. Fountain, president of St. Andrew's WMS welcomed everyone. Dr. Peter Darch gave historical moments from the history of Presbyterian churches in Guelph.

Mrs. C. Quarrie, president of Knox WMS brought greetings from her church. Mrs. K. Lymburner, president of Chalmer's United Church Women introduced Mrs. Georgie Walmsley. The President of Westminster-St. Paul's WMS spoke about the groups in her church. Mrs. John Griesbach, Waterloo/Wellington Presbyterial President, brought greetings from Presbyterial.

After the devotional service the St. Andrew's Explorer Group, under the leadership of Mary Branch sang songs including "Jesus Loves Me".

Special guest speaker was Mrs. Eileen Parish, former President of WMS (W.D.).

Local WMS Member Honoured

The Lucy Baker Auxiliary of St. Paul's Church, Prince Albert, Sask. honoured Mrs. Jean Cockburn on her retirement as nursing instructor and also on her birthday.

A surprise party was held at the home of Mrs. Ann Leach with members and guests attending. Mrs. Cockburn was presented with a Prince Albert spoon and a beautiful corsage.

During the evening Mrs. Cockburn reminisced on her early days in nursing. In the late 1940's she and her husband went to live at Snake Lake which is now Pinehouse.

Mrs. Cockburn nursed on several Indian reserves in Saskatchewan. In 1956 she came to work in the school of nursing at the Victoria hospital and was Pediatrics instructor until 1969 when it closed.

In 1973 Mrs. Cockburn joined the Kelsey diploma nursing program and continued as Pediatrics instructor at the Victoria Union hospital. She held this position until her retirement.

Mrs. Cockburn has been historian on Presbyterial level and Life membership and historian on Synodical for at least ten years.

Burns, Mosa, Ontario

On June 15th the Evening Auxiliary of the WMS of Burns Church, Mosa was joined by former members and friends in joyous celebration of their 50th anniversary.

Guest speaker, Synodical past-president, Mrs. Dorothy Neal, Sarnia, spoke about the purpose of the missionary society. A candle-lighting ceremony was conducted by Mary Towers, the first president; Amy Douglas who was president 25 years ago and Marjorie Schieman, present president. A group of children sang "This little light of mine". Mary McKellar read the history of the auxiliary from its organization to the present time, written by the late Millicent Waldie.

Of the 18 original members, 14 are still living and were given certificates.

100th Anniversary, Arnprior, Ontario

On May 7, 1984 the 100th Anniversary of the WMS of St. Andrew's Church, Arnprior was celebrated.

The afternoon session was opened with Mrs. R. Dewar presiding. A Devotional Service was conducted by Mrs. Dewar and Mrs. R. Tourangeau. The Rev. L. Hughes welcomed everyone on behalf of St. Andrew's, Arnprior.

Following the afternoon session, a skit entitled "An Exercise in Futility" was dramatized by Mrs. D. Gardner, Mrs. M. Hughes, Mrs. H. Bryan and Mrs. M. Simpson depicting an unusual meeting.

Dinner was served by the Ladies Guild with about 160 present. The President, Mrs. Dorcas Gardner presided at the dinner and the evening session.

At the evening session the Call to Worship was given by Mrs. D. Gardner. Mrs. Mary McLellan (who celebrated her 97th birthday recently) led in prayer. A Memorial Service was conducted by Mrs. M. Whyte, Miss J. Hutchison and Mrs. R. Dewar.

The Rev. L. Hughes introduced Guest Speaker, the Rev. Glen Davis, Secretary, Overseas Relations, Board of World Mission.

Calvin, North Bay, Ontario

During 1984 Calvin Church, North Bay is sharing its celebration of 100 years of Presbyterian witness in the community with St. Andrew's United Church.

Special guests for the weekend were the Rev. Abraham Berinyuu and his wife, Esther, of the Presbyterian Church in Ghana. Presently studying in Toronto at the Toronto School of Theology and Ewart College respectively, the Berinyuus with their openness, enthusiasm and sense of humour, set the tone for a very informative and enjoyable weekend.

On Sunday the Berinyuus breakfasted with the Youth Group, Mr. Berinyuu delivered the sermon during the regular service of worship while the church school enjoyed a hands-on presentation from a North Bay couple who had worked in Nigeria.

Cobourg, Ontario

A visit via excellent slides to Cuernavaca, Mexico, made the women of the three WMS groups of St. Andrew's, Cobourg, count their blessings. Mrs. Cliff Minifie was the guest speaker on June 5 at the joint pot luck dinner held at the Church. She was one of 23 men and women from the United Church Conferences in Canada who travelled to Mexico to study conditions there. Mr. Ray Planky, a lay missionary and director of the Christian and Development Centre, hosted the group, taking them to areas where the poor and underprivileged people live in deplorable conditions.

Staff Opening

Area Educational Consultant required for work in Mission and Christian Education in the Synodical/Synod of Quebec and Eastern Ontario. Applications may be made to Executive Secretary, WMS (W.D.), Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Job Description available on request.

WMS President Named "Woman of the Year"

The "Woman of the Year" award, sponsored by the University Women's Club and Soroptomists International, was given to a WMS President in Chilliwack, B.C., Mrs. Margaret Hepburn. At a large banquet, Margaret was "piped" to her place of honour at the head table. Tributes of praise were given by many groups, the least not being from her own church, Cooke's.

In Remembrance

Mrs. Irene Thompson
Central, Cambridge, Ont.

Mrs. Olive Sauer
Knox, Guelph, Ont.

Mrs. Daisy May Bishop
St. Enoch, Hamilton, Ont.

Mrs. Gertrude Lock
Innerkip, Ont.

Mrs. Pearl Bongard
St. Andrew's, Norwood, Ont.

Mrs. A. (Grace) Andrews
Westminster, Ottawa, Ont.

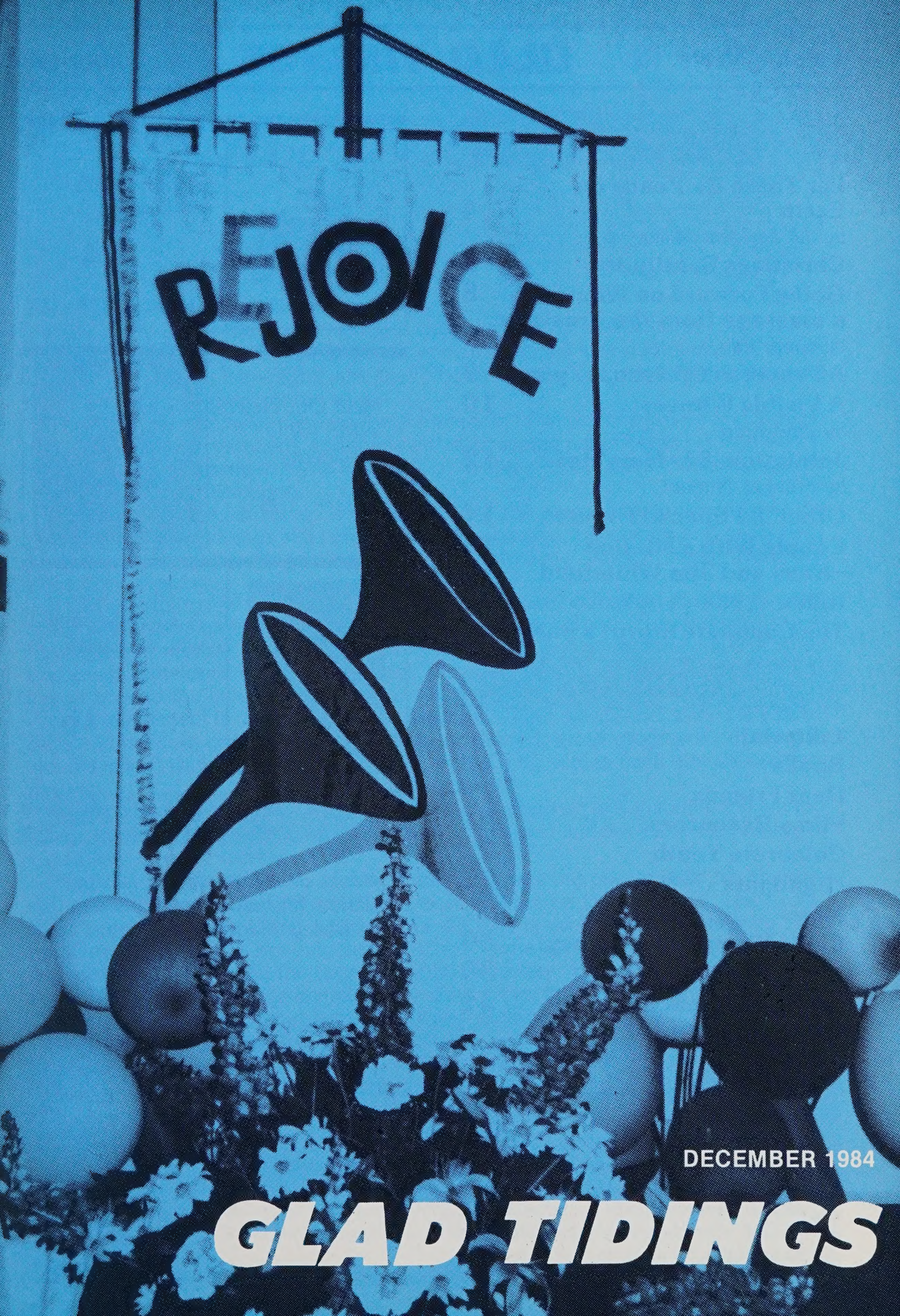
Mrs. M. (Myrtle) Campbell
North Caradoc, Strathroy, Ont.

Mrs. Vada Morrow
Knox, Wallaceburg, Ont.

Mrs. Margaret McDonald
St. John's, White Rock, B.C.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.



DECEMBER 1984

GLAD TIDINGS

Volume 60 No. 10 **GLAD TIDINGS** December 1984

FEATURES

Let There Be Peace on Earth 4
by Jill Jackson Miller
Christmas Beatitudes 7
Going Forward on Wings - a message from the President 8
by Clare Ellis
A Prayer at Christmas - poem 9
A Visible Witness 10
by Zina Kidd
Jubilation '84 - Mem'ries 12
by Frances Nugent
Other '84 Special Events 14
Couple With a Mission - Kass and Jim Whitefield 16
Index - 1984 28
The Complete Story - a poem 32

REGULARS

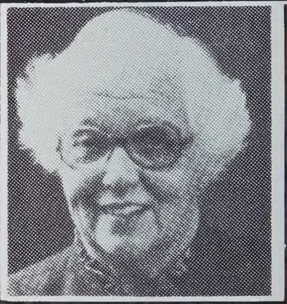
Editorial 3
Books 18
Dear Friends 19
Films/Resources 21
Celebrate Youth 22
Highlights 24
News 27
In the World - BWM News 30
Historia 30
In Remembrance 31

A Song With a Message

4

Meet Our New WMS (W.D.) President

8



A special couple with a special mission

16

CREDITS

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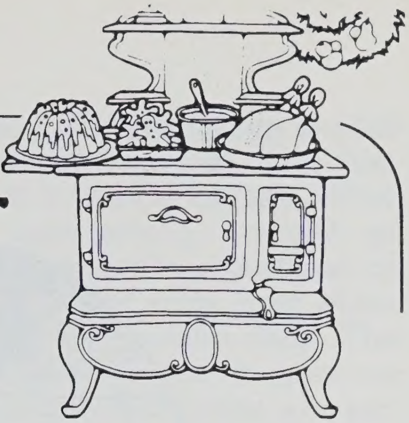
Written in Love



The Miracle of Christmas...

How lovely to see the excitement in a child's eyes at Christmastime - the glow of anticipation reflected in the shining lights and silver icicles that shimmer in the shops and homes. I remember what it was like to be so excited that you thought you'd just burst if Christmas didn't come soon.

The night before Christmas was the culmination of weeks of mystery and intrigue - of whispered conversations and the rustle of wrapping paper behind closed doors. It was a frustrating time of "Wait and see", of tempting treats and tantalizing odours. A time of eager anticipation.

It was difficult to fall asleep. I would think of the plump turkey thawing on the porch, the plum puddings still hanging from the beams, the ice-box and cupboards filled to overflowing with goodies, my longest stocking hanging limply inside the front door, waiting...

It's wonderful to feel such excitement, to look forward with great longing. Joy and anticipation seem to spill over and touch everyone around you. The shepherds must have felt that way on that first Christmas night. For long years the people of Israel had awaited the coming of their Messiah. Now an angel chorus was filling the evening air around the hillside with the glorious news of his arrival.

Such excitement is not an everyday occurrence. And, special occasions like birthdays and holidays come and go. The gifts are shelved, the photographs put away in albums, the flowers pressed between the pages. Life settles back into its ordinary routines.

If only we could keep that sparkle alive. But excitement is not something we can just command to happen. It must be spontaneous and sudden - like the coming of God's love into the world.

That's why Christmas is so special. It doesn't come but once a year! It's an every day event. From one year to another Christmas lives on in our hearts. The excitement is rekindled again and again, for God's love is ever new and renewing. The miracle of Christmas is not only that the Christ came but that he continues to come. He comes for the weary, the oppressed, the expectant. He comes during the good times to jolt us out of our complacency. And when faith wavers and hopes fade, God drops into our lives and surprises us as the shepherds were surprised that first Christmas night.

Let us never lose the excitement of a life of faith, the anticipation of God working in and through our lives. May we greet this Christmas with the eagerness of children whose hearts are ever open to surprise.

June

Let There Be Peace on Earth

The Story of a Famous Song and the Woman Who Wrote It

by Jill Jackson Miller

I wish there could be a satellite circling the earth with a message repeated over and over, for all of us to hear day and night: "God loves you, God loves you, God loves you."

I believe no one can love till he or she knows that each of us is loved unconditionally by our heavenly Father-Mother God, who loves everyone. Each of us is an unrepeatable miracle of God—here for a purpose; endowed with talents to be used to the glory of God. Our very thoughts—if they are thoughts of love and peace—are the way. For God is love and love is the way; Jesus teaches us that God loves unconditionally with a love that is accepting, relevant, available and forgiving. Love God, your neighbor and yourself, he says, and "love one another as I have loved you."

Lessons from Life

Coming from a childhood of rejection, I did not learn this till God literally saved me from a suicide attempt. My mother died when I was three. My father, who traveled most of the time, married a woman who almost totally ignored me. I became a ward of the juvenile court at age 9 and was adopted at age 12. I grew up feeling "not okay," not approved of (conditional love). I tried to please people so they would love me. I wanted approval; I wanted to belong, not to be on the outside looking in. A "critical tape" running in the mind destroys the feeling of being able to be really close, accepted. At age 19, I ran away.

Eventually, I became an actress in radio, on the stage and finally in motion pictures, mainly westerns. I married and the marriage produced two beautiful little girls, but it ended in divorce. A bout with an ill-chosen psychiatrist who seemed lacking in an understanding of my spiritual search left me with an even more heightened sense of failure. I was an alien on a hostile planet, an oddball, totally misunderstood. I sought a way out in suicide, feeling that my children would be better off without me. I prayed that God would give them a life I felt I could not. Fortunately, I did not "succeed" in taking my life although I did suffer nerve damage that kept me semi-paralyzed for many months. This was a turning point for me.

When God saved my life, I knew for the first time that I was—am—loved unconditionally. I gave him my life, asked him to take it over and help me to do his perfect will. This was the beginning of my real life. I started to write stories in rhyme for children, little songs of "everydayness." I met my future husband, Sy Miller, who helped me to become a songwriter. He was an adept musician and together we wrote about eighty-five songs of all kinds. Lullabies are to me a very necessary part of a child's life. Children need to grow up feeling loved. "Mommy loves you, Daddy loves you, God loves you too" is something they cannot hear too often. We wrote "Wonderful Child" (a combination of story, music, photographs and record) which helps children grow up with a good self-image. The last line is "God gave you a heart to share his love." When we pour love into children, they can give it out to all in their lives.

I wish every woman could discover her identity as a talented person in addition to the wife-mother role. This happened to me in a wonderful way. When my children were young, I would get them off to school and my husband off to work, and I would write from about nine o'clock to twelve noon daily. This was my God-given talent. It gave me unspeakable joy and fulfillment as a person. Then I could singingly go about my housework and marketing with wings on my feet. Every woman has something unique to be. I pray each can discover this and I suggest each one pray about it. One's talents must not be compared with those of others. Each is important and needed. Each has a place in the plan of God.

Sermons in Song

"Let There Be Peace on Earth (Let It Begin with Me)" was born at Easter time in 1955. My husband and I heard a message on the radio that caused us to write it. It was about the importance of each individual in "being" peace. After all, there are no "theys." *They* are you and I. We are 4.5 billion individuals on earth—all neighbors—when we look at the earth from the moon. So if there is ever to be peace on earth, it has to begin with each of us in our moment-to-moment sharing of the gift of God's love and peace to us. (We wrote another peace song, "It's Up to You and Me," with the theme that each of us "counts.")

I recall that when we had finished writing the "Peace Song"—as most people call it—we looked at each other and said, "Wonder if anyone else will like this? It's an odd song." Many years later, my husband figured out that it took us about thirty hours a week for ten years to answer the mail about the song!

One day, a talented black song leader came to our home looking for songs for the "Anytown, USA" workshop of teenage leaders sponsored by the National conference of Christians and Jews. When he saw the "Peace Song" lying on our piano, he asked about it. Sy taught it to him. He loved it, wanted to try it out on the teenagers and asked us to come to Idyllwild Pines in the mountains of California. Sy played it, the leader led it, the teenagers "took it over" immediately in their circle-sing and wanted to invite the whole world into their circle. They wanted to *be* a sermon rather than preach one; they wanted to live it. Seventy-five of them asked for copies and literally started teaching it everywhere they went. That was the beginning of our receiving mail on it. Since then it has been used by every imaginable group—all faiths, races, ages. The story of its unfolding could fill a book. People like the personal commitment as well as the power of singing it with others in every kind of gathering, very often in a circle.

Since lyrics are poetry (not prose), the idea of the "brotherhood of man under God's Fatherhood," is used in the generic sense, including all people. There are those who prefer a slight change in lyrics. Some want to sing "With God as our Father, children all are we" or "With God as Creator, neighbors all are we." United Presbyterian Women requested (and were granted) permission to use the words, "In God, our Creator, we're a family. Let us walk with each other in perfect harmony." I personally am glad that most sense the generic inclusiveness in the original. I picture the world's people in the circle around the earth. So long as we are truly loving, accepting, forgiving of each other's differences, we'll have the Spirit—the miraculous Holy Spirit of God—uniting us in harmony and love for each other. Let it begin this moment, now!

One of my many dramatic experiences with the "Peace Song" has been the privilege of meeting Robert Muller, one of the assistant secretary generals of the United Nations. Having worked for peace for thirty-five years, one senses in him a heart overflowing with love for all. He invited me to speak at Dag Hammarskjöld Hall at the U.N. in June 1981. We used the earth-from-the-moon photo as a visual to establish an immediate sense of unity, picturing the earth as God's potentially happy neighborhood. We also used children's peace art and sayings. One child says: "Peace is the chain reaction of love." Profound, isn't it? Mr. Muller asked me to tell my story which, he says, encourages people. We stressed that each of us is not merely a number in a computer but an important "one" in the neighborhood of 4.5 billion persons on earth.

The U.N. singers then led the whole audience in singing both "Let There Be Peace on Earth" and "It's Up to You and Me."

Robert Muller feels that making a personal commitment to ourselves and to each other in song sends us away from meetings feeling validated and able to carry, with high energy, the hope of peace as we go forth. It does "work" everywhere it is done; reports come to me from people all over the world.

"Blessed are the peacemakers for they shall be called the children of God." To God be the glory!

Jill Jackson Miller lives in Beverly Hills, California.

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Christmas Beatitudes

Blessed are they who find Christmas in the age-old story of a Babe born in Bethlehem.
To them a little child will always mean hope and promise to a troubled world.

Blessed are they who find Christmas in the joy of gifts sent lovingly to others.
They shall share the gladness and joy of the shepherds and wise men of old.

Blessed are they who find Christmas in the fragrant greens, the cheerful holly and soft flicker of candles.
To them shall come bright memories of love and happiness.

Blessed are they who find Christmas in the Christmas star.
Their lives may ever reflect its beauty and light.

Blessed are they who find Christmas in the happy music of Christmas time.
They shall have a song of joy ever singing in their hearts.

Blessed are they who find Christmas in the message of the Prince of Peace.
They will ever strive to help Him bring peace on earth, good will to men.

—Author Unknown
(*The War Cry*, Dec. '82)

Going Forward on Wings

by Clare Ellis

We welcome Clare Ellis in her new role as President of the Society and look forward to meeting the challenge she presented to Council '84: "Come alive in '85".

In her own delightful style, Clare reminisces about her early years and her deep roots in the Presbyterian Church and the Women's Missionary Society.

Our farm was near Owen Sound, Ontario. I can still see pictures of growing, living things, the garden where birds pursued their singing ways; a stream with flashing trout that blushed beneath the caress of butterfly wings. Cedars grew on the banks, toadstools cast cool shadows, frogs croaked, and immense Plymouth Rock roosters, arrogant white and black feathered fellows at the barn, reared their red, red combs aloft and arched their necks as if they were always in the very act of greeting the sunny morn with their triumphant cock-a-doodle-dos!

Mother always dressed and roasted one of these roosters when Uncle Donald, (D. T. L. McKerroll, D.D.) of Toronto, Moderator of the Presbyterian Church in Canada in the '30's and Aunt Mary, President of the WMS (W.D.), 1925-28, visited our family of five girls on the farm. (I have four sisters still living in the Hamilton-London Synodical.) Uncle Donald called us, "Willie's Flowergarden"! We all listened, very intently, as he told us stories of the growth of our denomination. In the 1920's our family moved to the City of Owen Sound. My father was one of the Founders and Elders of St. Andrew's Presbyterian Church there. Mother was Cradle Roll Superintendent. All of our forefathers came to Canada in the 1860's from the Isle of Islay, Scotland, one of the Southern Hebrides.

Growing up was a joyous time in my life: Sunday School and the Young People's Society where we presented plays to all the neighbouring Societies (by charging admission we raised enough money to buy a piano for the Sunday School Auditorium); my first solo in the Church Choir reluctantly rendered; and camping! Memories of Kintail Camp on Lake Huron bring a vision of a shimmering moon, stars fixed like diamonds, and of music — violin and voices singing around our campfire at Vesper Services.

My husband Ken and I were married in 1940. He was Principal of Victoria Elementary School in Owen Sound for a few years, then the Department of Education appointed him as Inspector of Schools and we were moved to Midland, Ontario. Here we built our first home, white clapboard with roses all around. And here I became the first Church Secretary Knox Presbyterian Church, Midland had ever had! In 1954, I was invited to join the Dorothy Lukes WMS group of Knox, Midland. Since then I have enjoyed the wonderful fellowship of Barrie Presbyterial, Toronto and Kingston Synodical and Council Executive. Ken has now retired as Superintendent of Schools for Simcoe County Board of Education. Along with promoting and organizing a Lawn Bowling Club, he is able to come with me now as I travel about as President of the Women's Missionary Society.

We have one daughter Jay, Honour Graduate of the Faculty of Music of the University of Toronto. She and her husband are both teachers with the Scarborough Board of Education. Our first grandchild arrived last January, a girl. Being one of the little ones who Jesus said are the greatest in the Kingdom of Heaven, Ellisa has big shining blue eyes. To look into their clear depths is to glimpse the paradise of a child's soul and drink of its simple smiling trust and high bright courage.

As President of the WMS (W.D.), I trust and pray to the Source of All Help that I may be able to bring others to know the joy of service in the WMS.

As with the butterfly who freed itself of its silken trappings and "thinking to crawl-it flew", every new day is for me an opportunity to go forward on wings instead of in a mean and lowly fashion on cloddish feet. No task so insignificant, no word so trivial, that God may not have fashioned them for flight for the good of all!

A Prayer at Christmas

We hear so much of violence and stress;
We hear so much that tells us that
The world is in a mess.
Years ago the angels sang a song
Of peace on earth, good will to men,
THE babe is born in Bethlehem.

We go about our daily lives and fail
To spread this mighty message on
To others; then we wail,
"It's all God's fault this mess we see about us!"
Oh help us God, in all our frailty,
To meet our own responsibility.

Remind us of the manger and that babe so small,
Your messenger, your Son made man,
Who came to teach us all
About forgiveness, outreach, caring, sharing.
May we now, however dearly,
Show your love for all men clearly.
M.M.

A Visible Witness

by Zina Kidd

Strangers travelling by train in India from Madras westward to Bangalore will find every train stopping about 180 kms out at a little station called Katpadi. As they watch in amazement, they will see from compartment doorways desperately ill people being lifted down to the dusty platform into waiting wheelchairs or stretchers and sheltered from the scorching sun by anxious relatives. From old men to tiny babies struggling for life the patients are quickly helped through the station and out to waiting taxis. "Where are they going?" someone asks; and a fellow traveller who knows, points southward across the fields to high buildings and a little town set against a backdrop of blue hills. "They're being taken to Vellore," he says. "Have you not heard of Dr. Ida Scudder and 'Vellore' - the Christian Medical College and Hospital which she founded there?" "Do many come like this?" the stranger asks. "Every train that passes through Katpadi, night and day, brings its precious cargo of suffering humanity to Vellore. This is the end of their long journey from all over India and even from surrounding countries."

My first visit to Vellore Hospital and College dates back to 1947 when, as a young missionary nurse at the beginning of my career in India, I too arrived at Kadpadi and joined the pilgrimage to Vellore. Occasionally through the years I was referred back to Vellore as a patient. Then for several years, I was one of the representatives of our Overseas Mission Board on the Vellore Council; thus being able to see at first hand the struggle to maintain the famous standard of excellence in health care and education within the confines of a budget based on voluntary contributions and pledges of Christian churches around the world.

In 1981, I returned to study therapeutic counselling at the Christian Counselling Centre affiliated with Vellore. Here again, our class of Catholic and Protestant clergy and other professionals was inspired with the holistic view of health and a deeper understanding of complex human needs. Our field work was done at C.M.C.H., several C.C.C. trainees being assigned to work with each of the hospital chaplains. How carefully we were guided and supervised as they helped us to acquire sensitivity to the deep needs and non-verbal communications of our patients. Those facing open-heart surgery or other crisis situations or terminal illness were given special support. No one need travel through his ordeal alone at Vellore.

One of the impressions surely to remain with anyone visiting Vellore is the Christlike dedication and humility of the doctors and other health professionals one meets in the labyrinth of buildings and in the examining rooms. Professional snobbery is not acceptable here. Skills and talents are trusts from the Great Physician and used accordingly with warmth and graciousness so well epitomized in the internationally known orthopaedic surgeon, Dr. Paul Brand.

Always in the forefront with new programs and courses, Vellore has pioneered increasingly, in recent years, in

CHRISTIAN MEDICAL COLLEGE HOSPITAL

meeting the Community Health needs of India by its RUHSA* programme. Beginning in 1983, a great step forward has been taken in co-operation with the Voluntary Health Association of India to provide a degree course in Community Health Management. There is desperate need in India for Directors of C.H. and Development programmes who have been trained in India to cope with Indian problems there.

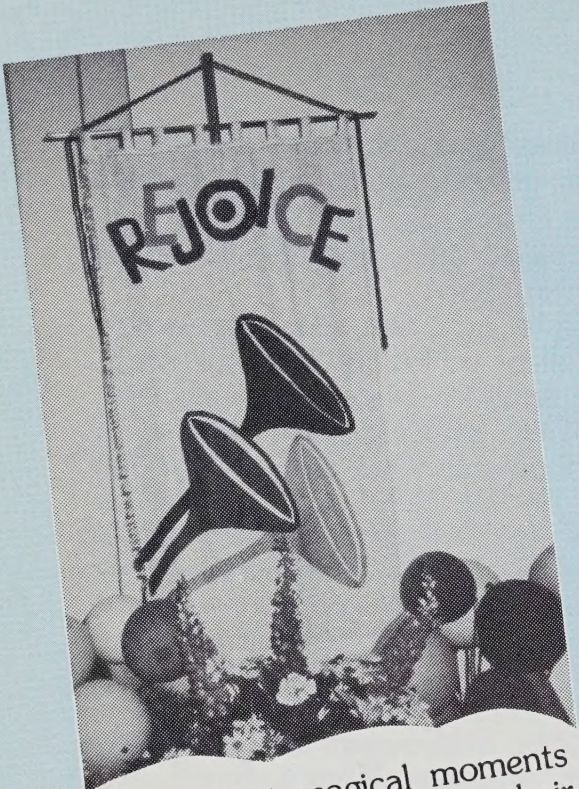
The work is hard at Vellore and the hours are long. There are real problems, financial and administrative; as well as the challenge of encouraging young professionals growing up in a very selfish world to choose lives of loving service for their fellow men, using their skills as a trust from God.

Vellore is, in a real sense, an extension of all of us for through our Churches we support it financially and with prayer. Our enthusiastic interest is a great encouragement. Let us not fail Vellore or Dr. Ida or Christ. The Hospital and College are a very visible part of the Christian Church in India today.

*Rural Unit for Health and Social Affairs

Miss Zina Kidd served in India for the Canadian Overseas Mission Board from 1947 to 1982. Most of her career was spent at Bethel Hospital in Vuyyuru where she was Director of Nursing from 1955 to 1973. In January 1975 Zina returned to India, following her furlough, to serve as Promotional Secretary of the Andhra State branch of the Voluntary Health Association of India, a new organization which co-ordinates and promotes Christian health services in India today and represents these hospitals to the Government of India at Central and State levels. Zina has been retraining for the last few years in therapeutic counselling to prepare her for a new field of service in Canada. She now resides in Vancouver, B.C.

Wise Men
Came to Jesus...
Wise people
still do!



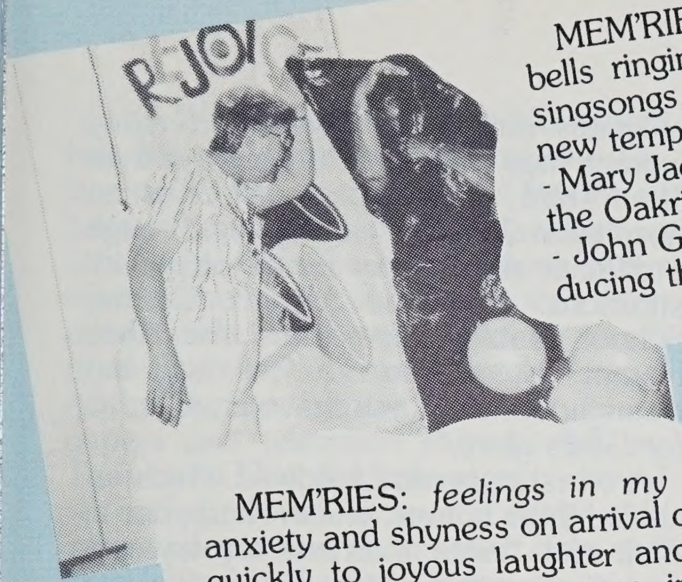
Jubilation 84

Mem'ries

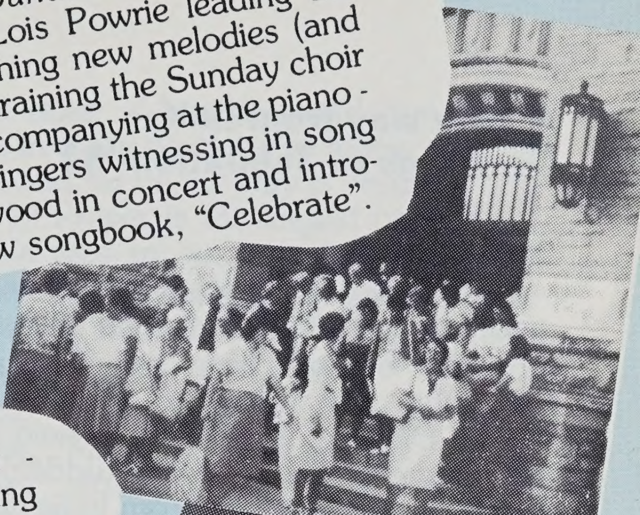
by Frances Nugent

MEM'RIES: What magical moments they are! I sit in my favourite armchair and suddenly the winter wind is forgotten. I breathe again the warmth of early summer. There we are on the campus of the University of Western Ontario in London. It's the last weekend of June - and it's JUBILATION '84!

MEM'RIES: *pictures in my mind* - ov 400 Presbyterian women together for whole weekend! - exchanging ideas sharing their faith - Dr. Sara Little tracing the path of women of faith throug the ages, helping us to catch a glimpse of the future and reminding us of our constant hope in Jesus Christ - Pauline Brown's enthusiasm for her work among the Bhil people of India - other missionaries and overseas guests offering their friendship, chatting about their work, answering our questions and encouraging our prayerful support - interest groups, stimulating and informative.

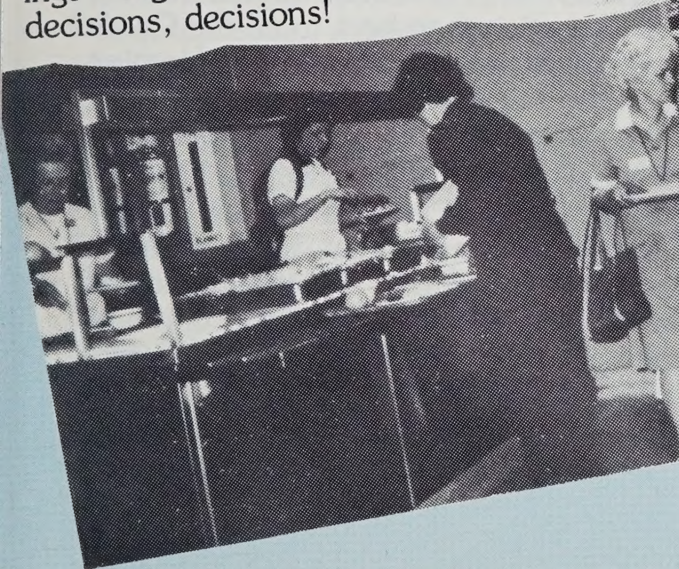


MEM'RIES: *sounds in my ears* - joy-bells ringing - Lois Powrie leading the singsongs, teaching new melodies (and new tempos!), training the Sunday choir - Mary Jack accompanying at the piano - the Oakridge singers witnessing in song - John Greenwood in concert and introducing the new songbook, "Celebrate".



MEM'RIES: *feelings in my heart* - anxiety and shyness on arrival changing quickly to joyous laughter and a sure knowledge of our oneness in Christ -gratitude to the many who had worked to make the dream of such a conference come true - the sense of commitment and challenge as Rev. Charlotte Stuart conducted communion - a new understanding of JUBILATION as we said our goodbyes.

MEM'RIES - all jumbled up and mixed together - the arrival of the new book 'On Wings of Faith' by Dr. Mary Whale - children's puppets - clowning - books - banners - coffee breaks - planning meetings - organization - details - decisions, decisions, decisions!



MEM'RIES - such fleeting moments -in a flash they become a dream of the future. In our imagination we see the planning committee for the next conference, RAINBOW '86. We pray for you on that committee, and for the exhausting and exhilarating task you have undertaken. May God be with you and bless you and guide you as you work and grow together.

All the way from India: Greetings to Jubilation '84

Participants at Jubilation '84 were delighted when Pauline Brown shared a tape she brought from the Women's Fellowship for Christian Service of Bhopal Diocese, India. Pauline held the tape to the microphone and suddenly it seemed as if our sisters from India were there with us in that auditorium.

Expressing thanks for the privilege of sharing fellowship, they asked for prayer support in the following areas: "First, pray for the problems in the homes of our people, especially with our young children who are growing in this changing world. Again, pray for the revival among the women of our area, that meetings can be arranged and many women may have the experience of their life. Third, pray for our Christian hospital in Jobat. We are going through a difficult stage. Pray for all of our institutions (like the Health Centre, School, Babies' Home and the Abey Home) not only in our Bhil field but throughout the church that we will do all for God's glory."

A worship service followed which included three hymns, one in Hindi, one in Bhili and "What a Friend we have in Jesus" sung in English. Psalm 95 was then read. The voices of each of the group members were heard in greetings, including those of Pauline Brown and Doreen Morrison.

Before Jubilation was over many took the opportunity to send their own personal greetings on tape.

OTHER '84 SPECIAL EVENTS

World Day of Prayer Executive Committee Hosted by W.I.C.C.

The Executive Committee of World Day of Prayer met in Toronto from July 23-August 1. Eighteen women from 17 different countries - Brazil, Guatemala, Zambia, Korea, India, New Zealand, Fiji, Trinidad, Guyana, Turkey, Egypt, Canada, U.S.A., Federal Republic of Germany, Republic of Ireland, Switzerland and Scotland - were hosted by the Women's Inter-Church Council of Canada (W.I.C.C.). Representing people all over the globe who are involved in the World Day of Prayer Movement, they had as their special task this year to prepare the Service for 1987 which is the Centennial Year.

The excellent planning of the W.I.C.C. enabled participants to "refresh their spirits" through social activities interspersed with the working sessions. Receptions were given by the Lieutenant Governor of Ontario and the Mayor of Toronto. Several leisure areas were visited along with a special trip to Niagara Falls.

A fitting farewell was held on July 31 for 125 women and a few men who gathered at the Church of the Redeemer, Toronto for supper and an ecumenical service. Margaret Williams, Chairperson of ICWDP expressed the appreciation of the Executive members to all the Canadian women who provided welcoming gifts and hospitality.

Margaret Williams commented on the "wonderful memories of fellowship with people and visits to their homes. On the Sunday we each went to a different church in Toronto... The sharing across all barriers was complete, and one new friend said "I never knew it could be like this.

The World Day of Prayer Movement has 'Informed Prayer and Prayerful Action' as its key-words. We get frustrated because our actions seem to achieve so little; there is so much to be done in our world, where people seem to toss each other aside as if worthless; so much poverty, injustice, cruelty, neglect caused by human beings, - so our newspapers and television pictures tell us. That is NOT the whole story, - how I wish they would show the other side where people love each other, help and sustain each other, fight issues of evil for each other. Christians and non-Christians in every place try to follow a better way, and for us the way is Jesus. World Day of Prayer is the largest network of people who try to cross barriers in the name of Christ. We must make 'Informed Prayer' our priority and 'Prayerful Action' the result of this wherever we live."

May Nutt, Isabella Hunter, Mary Whale, Margaret Ramsay and Helen Tetley attended the supper and ecumenical service at the Church of the Redeemer.

Come! Build a New Earth:
Pieces to Peace

Church Women United Assembly

From North, South, East and West, the farthest reaches of the United States and 62 nations, women converged on West Lafayette, Indiana to set about the work of peacebuilding by responding to the Church Women United's Assembly theme "Come! Build a New Earth: Pieces to Peace." Among those gathered were about 12 Canadians, including Eileen Parish and May Nutt.

The Assembly provided opportunities for inspiration and spiritual enrichment, interaction and networking, visioning for the future and training to strengthen individual peacebuilding efforts. Morning and evening plenary sessions were held in the "Music Hall" on themes of *Biblical Empowerment for Building a New World; Prayer and Power for Peace; Threatened with Resurrection* - political and economic struggles of women; *Come Build a New Earth* - images of the future; *The Burden of Knowing* - racism from the perspective of a white woman; and *A Call to Courage* - the power of women to effect change. The women who were plenary speakers included a biblical scholar, justice activist, futurist Civil Rights worker and one of the seven presidents of the World Council of Churches.

Forum sessions held each day stimulated individuals and collective responses to critical issues that affect women's lives like aging, women in prison, women and work, the changing family and peacemaking/militarism.

A variety of other opportunities were made available to participants at the Conference—Skill Development Workshops, a Bookstore, Art Show, International Gift Shop and an International Choir.

Church Women United is an ecumenical movement that brings Protestant, Roman Catholic and Orthodox women together working through a national unit, 52 state units and 1,800 local units in support of women, human rights, justice and peace.

Kass and Jim Whitefield:

Couple with a Mission

Kass and Jim Whitefield are retiring - for the second time! But anyone who knows this energetic couple knows they won't be sitting at home by the fire with their feet up. They will however leave an empty space in the Church offices where they have been a part of the Board of World Mission since 1973.

1973 - the year Jim took an early retirement from his work as Warehouse Foreman from General Foods in Cobourg, Ontario, and joined the Overseas Volunteer Programme of the Presbyterian Church in Canada. Their first assignment took them to Jhansi, India at the Helen MacDonald Memorial School where Jim was involved in building projects and Kass in secretarial work and teaching the English language, especially through singing. They were 'aunt' and 'uncle' to the 225 students attending that Junior High School for girls.

Before leaving Canada, Kass and Jim had been active in church work for more than 15 years - Kass as a Sunday School teacher, Jim on the board of management and as a church elder. With their family grown - they have twins, Mary and Brian - and their own needs smaller, it was an easy decision for them to sell their home, put their personal effects in storage and "do some good to someone else while we're still young."

It was not surprising then that two months after their stint in India, Kass and Jim were on their way to the United Theological College of the West Indies in Kingston, Jamaica. Together they worked in the library, cataloguing and book-binding the total library of 15,000 volumes, bringing order out of chaos and making the books accessible to the students.

Jim assisted with general maintenance at the college which had 98 students in residence, both theological and University students, from all over the Caribbean and of many denominations. Kass also worked as secretary for Dale Bisnauth, then Dean of Studies.

The Whitefield's good humour and spirit of adventure supported them during this time through moves to five different houses in their two years in Jamaica. There was no salary either but the money from the sale of their home helped.

Returning to Canada in June 1976, the Whitefields did deputation work and special administration projects with the Board of World Mission. In February 1978, their bags were packed again - destination Port Harcourt, Nigeria. Once more their skills were utilized to the full. As Administrator of the Port Harcourt Christian Council Project, Jim was in charge of maintenance, a welding school, carpentry shop, housing development, hostel and a workshop for disabled young men.

Kass was office secretary and registrar of a newly initiated nursery school for some 120 pre-schoolers. They both smile as they recall the excitement of preparing for what was to become a model school. Everything was made on the premises - beds, desks, chairs, tables, blackboards, swings - and the existing buildings reconstructed.

It was the one time in their lives that they felt the intense isolation that comes with a poor communications network. There was no phone and it could take up to six weeks for a telegram to get through.

In April 1979, they returned to Canada, once again doing deputation for the BWM and then working in the Church offices until their retirement in August 1984. Jim gave assistance in administration, in particular freeing Dr. A. F. McSween whose position was Secretary for Canada Mission at the time he became Moderator of the 106th General Assembly. Jim also helped in the organization of the General Assembly meetings.

Kass was an invaluable asset to the Board in her office duties particularly in arranging deputation schedules for missionaries in Canada - not an easy task with different travel arrangements and unpredictable delays.

Officially Kass received a salary for part-time work. Jim served entirely on a voluntary basis with no salary, only minimum expenses were paid. Their contributions to the life and service of the Church are invaluable. They lived in the Mission Residence for Overseas Missionaries on furlough in Toronto which they supervised and maintained. That task often included such activities as meeting planes.

In recent years they have attended Glenview Church, Toronto where Kass belonged to the WMS. Jim has a Life Membership in the Society.

Jim Whitefield received a President's Medal award for 1983 from General Foods Inc. In his congratulatory letter, the president R. S. Hurlburt said, "Our judges reviewed 51 excellent nominations of employees and retirees who had contributed significantly to the company or the community. It was your outstanding humanitarian work in Canada and the third world that earned you an important place among the winners.

The effort and dedication you demonstrated in this valuable work is making an important contribution to the world community. I want you to know how very much I appreciate it." Kass was at Jim's side when he received the medal.

Kass and Jim Whitefield met forty-one years ago while Jim was overseas with the Canadian Army during World War II. They were married by James Alan Munroe, Canadian Army padre (and Moderator of the Church in 1965). What stands out most in their lives together is an openness and a flexibility - a willingness to go where the Lord calls them and to allow God to provide for their needs. Their experiences they feel allowed them to "meet so many people, and to see the worldwide church in action."

Thank God for those who answer the call to service and best wishes to the Whitefield's on their second retirement!

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book - $.50
Each additional book - $.10

AWAITING CHRISTMAS IN GLENKIRK

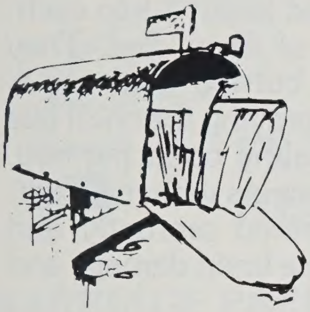
by Fergus Lamont
Pathway Publications
75 pages *Price $5.95*

Anyone who is interested in history would find this description of life in Eastern Ontario in the 1920's of great interest. It was like taking a step back into an earlier era. I enjoyed it immensely. Since I could not decide if children would enjoy it or not, I asked an 11 year old girl and an 11 year old boy to read it and give me their opinions. Both read a lot of books. The girl liked the book very much, but the boy couldn't finish it. Perhaps there was not enough action in it for him.

The Camerons live in the fertile farming community of Glenkirk and were known as an industrious and honest family - always to be trusted and always ready to come to the help of their neighbours. Andy Cameron has "chores" to do before going to school, such as milking the cows. Many wonderful things happen to Andy at home and at school, but like everyone else he has his problems! His sister Gwen is very sick so he worries about her and does his best to cheer her. Read what happens when the first snow falls, and about the snowforts Andy and his school friends build. When Ben, the school bully, knocks down Andy's fort and challenges him to a fight, Andy has to plan his revenge. How it all turns out is one big surprise!

Lillian Davidson

Dear friends,



The M. G. Abey Memorial Home for Children in Amkhut, India, was built in 1932 by the WMS (W.D.) for orphaned children or children whose mother had died and there was no one in the family to care for them. The first nurse and manager was Miss Mildred Soutar. To provide the furnishings for this home the boys and girls in Canada were invited to give five cents from their holiday savings during that summer, and for many years the M. G. Abey Home was the responsibility of the children in Canada.

The Home was made possible by a gift in memory of Moses Graves Abey. Recently a letter from his niece Marjorie Abey to May Nutt, Executive Secretary of the Society, provided interesting background to the Abey family:

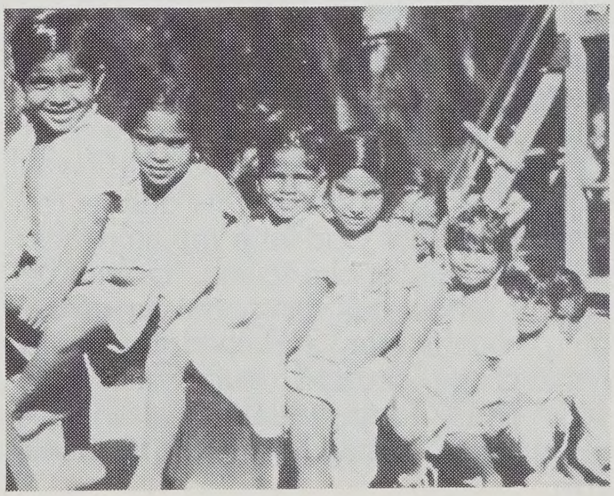
"Our grandfather and grandmother came to Canada on their honeymoon from England. They settled on a small farm near a little village called Hawthorn, now part of Ottawa. Here they raised a family of seven - five boys and two girls. Our Uncle M. G. (Moses Graves) was the eldest. Later they came West, and settled around Douglas in Manitoba. Uncle M.G. and his wife (she was a school teacher, Elizabeth Cousins from Ontario) had a farm north-east of Brandon where they farmed until they retired to Brandon to live.

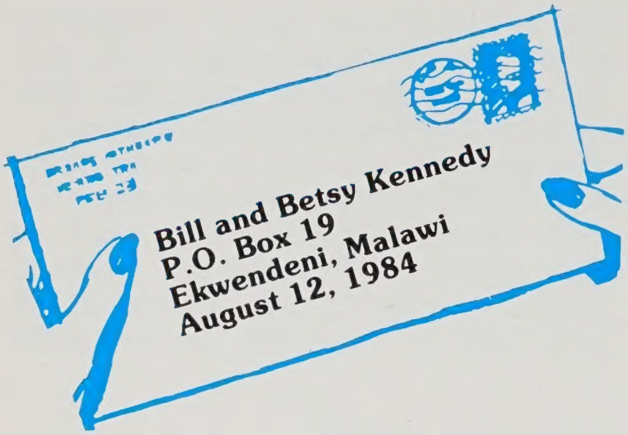
Our uncle was a quiet man - loved children. He and Aunt Lizzie had no family, but when we were going to High School in Brandon, we boarded with them.

After my Uncle died, my aunt made a gift of money in his memory. This gift resulted in the Abey Home."

Most of the children in the Home took the name Abey and many today are active Christians in the Amkhut area. Marjorie Abey wrote, "We like the idea of all these little dark-skinned children (our cousins since they are our Uncle's 'children'), being called Abey."

The photograph shows several of the Abey children.





Greetings from Malawi. We've had such a response from the letter we wrote to you a while ago that we thought we'd write again and let you know how we are getting on. It is hard to believe that we have been here almost 10½ months and have 4½ months left to go. We will be leaving here in January as Bill will be starting his residency in Paediatrics in July.

Right now I'm on holiday. The beginning of the new school year will be October 1st. One of the major lessons I learned these past two terms of teaching is that if your heart is not right with God and you are not walking in love, it affects how you do your job. I had many anxious moments where I could not rejoice in the Lord and it affected my teaching, my ability to communicate to my students to help them understand. I became impatient, easily frustrated and often angry with them. This happened in the third term and it was sobering to notice that their marks were lower. It may not have been all my fault but I was responsible for some of this due to my inability to trust God with my anxieties. Phil. 4:6 really spoke to me, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God." (N.I.V.) I am thankful to God for this lesson. Do pray for me for this next term.

Bill is very busy and has to treat many very sick patients. Yesterday, a mother came in and delivered triplets at 28 weeks. They weighed about 1 kilo each. During the night 2 of them died. They were just too small but the third one is still alive and we're praying that he'll live and grow into a healthy bouncing boy. There are a lot of patients with meningitis, which if not treated promptly and adequately, can cause brain damage and mental retardation.

The hospital always faces drug shortages and inadequate finances to meet the rising costs of these drugs. Often patients will abscond before they are discharged just to avoid paying their medical bills (which are less than the drugs actually cost). Each patient that is a child is charged 1/2 price and there is a maximum of about $10.00 per patient (which for this society is a lot of money). What this means, though, is that the money does not even begin to pay for the drugs. Do pray, as this is a serious problem.

Bill is thankful to God for all that he is learning especially in relation to his medicine and also all that he is learning about handling people, even other staff.

We started a Tumbuka (language) Bible Study in our home. This has been a challenge and a real blessing to us. It has helped our language learning a lot but even more it has helped us get to know a small nucleus of people who come faithfully each Wednesday night from 6:30 - 8:30. We are studying the book of John. Do pray that many will be interested in coming. Thank you for your prayers.

Sincerely in Christ,
Bill and Betsy.

FILMS/ RESOURCES

MARRIAGE PREPARATION VIDEOS

"Learning to Live Together"

A Marriage Preparation Course using videotaped films, followed by open, informal discussion. The course is divided into two sections - *Before the Marriage* (4 sessions devoted to Communications in Marriage, Family Backgrounds, Handling Money and Sexuality), and *One Year following the wedding* (three sessions on Sharing Feelings, Changing Roles in Marriage, Building Better Relationships).

Designed and written by Professor E. L. Bader and Mrs. Anne MacKay, highly respected marriage counsellors, in co-operation with several denominational Family Life Ministries among them the Presbyterian Church in Canada.

Can be led by the minister of a congregation or by lay couples who possess expertise in this area, and leadership skills.

Kit includes Leader's guidebook, Videotape, Questionnaires for Participants containing instructions, questions and homework, a booklet of additional reading material.

Cost: $395.00

Send cheque or money order to: Archangel Productions, 319 Melrose Ave., Toronto, Ontario M5M 1Z5. Specify whether VHS or BETA.

JUBILATION '84

Audio tapes available of Keynote speakers.

Cost: $9.00 for set of two 90-minute audio cassette tapes, postage paid when money sent with order.

Tapes include: 3 addresses of Dr. Sara Little; address by Pauline Brown; highlights from Closing Worship.

Tapes may be ordered from: Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

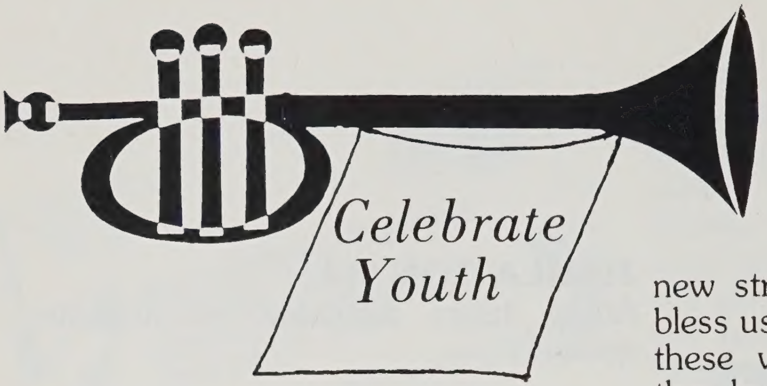
Mark order: Jubilation '84 tapes and make cheque payable to: The Presbyterian Church in Canada.

PEACEMAKING EVENT AT CRIEFF

February 22-24, 1985

We live in a very un-peaceful world and we are called to be peacemakers. How can we engage in this blessed vocation in our daily life? What is the Christian position and the Christian's duty in the face of so many pressure filled situations and diverse opinions on and methods of making peace? Peace begins inside ourselves and radiates outwards. How do we make that happen more effectively?

For further specific information please contact: Crieff Hills Community, R.R. 2, Puslinch, Ontario N0B 2J0 or phone (519) 824-7898 between 8:30 a.m. and 5:00 p.m. Monday - Friday.



Summer Sharing

1983-84 Project-
News from Lesotho

This morning I received a letter from the Executive Secretary of the Lesotho Evangelical Church, the Rev. K.M.J. Mahase. I want to share some parts of that letter with those who contributed to the 1983-84 Offering Project - "Communication Towers for Lesotho".

"The Lesotho Evangelical Church was indeed happy and very grateful to receive the news in your letter of 11 September 1984. The CDN $10,858.34 will be a tremendous assistance to us in establishing communication with strategic centres of mission and outreach.

The L.E.C. has mission in the most remote corners of the country - especially in the high mountains. All of Lesotho is higher than 5000 feet in altitude and parts go up to almost 12,000 feet. The parishes of the Church and its many primary and secondary schools are scattered all through these mountains - some of which are very remote and isolated.

These radio installations will greatly help the L.E.C. to unify its activities, planning goals of its outreach and, of course, emergencies."

Mr. Mahase goes on to ask me to convey the thanks of the Lesotho Evangelical Church to all who contributed to the "offering of love and caring".

He concludes by saying "We thank God for their (children, youth and adults of Canada) witness, which has given us new strength and direction. May God bless us all as we serve Him together in these ways of communication which they have provided."

1984-85 Project - A Nursery-Kindergarten for Kwangju, Korea

1984-85 marks the 100th anniversary of Protestant witness in Korea and the 200th anniversary of Roman Catholic witness.

To celebrate this event the children and youth of Canada are gathering "seed money" to help establish a nursery-kindergarten in Kwangju, an industrial city in the south-west part of the Korean Peninsula.

Many mothers and fathers have to work in order to provide even the barest essentials for their families. This school will provide day care for the children and also give them an opportunity to share learning experiences with other children and with adults whose motivation comes from their desire to share their faith in Jesus Christ.

More information about this project can be found in the 1984-85 Mission Study packets for children and youth. Order forms for these packets were included in the Fall '84 mailings to leaders of children and youth leaders.

Let us share in their celebrations. Let us give as much as we can to this worthwhile project. Gifts may be sent to either the WMS (W.D.), 50 Wynford Drive, Don Mills, Ontario M3C 1J7 or The Presbyterian Church in Canada, "Korean Offering Project", 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

For Life With a Purpose

1915-1985. Seventy years. Can you imagine it? C.G.I.T., a group for teenage girls, is 70 years old. And it is still, as the theme chosen for the anniversary year says - "young and alive in '85".

There are a number of factors which contribute to its longevity and which make C.G.I.T. unique among other organizations for youth in Canada.

The obvious ones are that it is for girls only and for Canadian girls particularly. There are groups in other parts of the world (Bermuda, Trinidad and Nigeria) which have patterned their organization after C.G.I.T. - but it had its origins in Canada and was planned for Canadian girls. Now the membership is made up of girls of all races, which are part of the Canadian mosaic.

C.G.I.T. is truly ecumenical. It began when a few women representing the Y.W.C.A. and the major denominations met for lunch in a restaurant in downtown Toronto. From its birth C.G.I.T. has been planned, sponsored and approved as an organization which the church feels can contribute to the growth of teenage girls into the women "that God would have them be". The membership over the years has included girls from many faiths, many religious backgrounds and they have learned that it is possible for people holding different beliefs to come together as the family of God.

Many people these days are questioning the place of a one-sex group in the church. They seem to feel that such organizations are passé. It is the feeling of the author of this tribute to C.G.I.T. that they are more important than ever. Organizations like C.G.I.T. can help girls and women to have a time and place where they can find themselves and their role in society, where they can discuss all the options open to them in terms of lifestyle, careers, where they can talk about their joys, sorrows, problems, concerns, and share their successes as well as failures in an non-threatening, loving group. Together the girls grow in spirit as they learn to express love for one another.

CGIT means

Canadian Girls In Training for life with a purpose.
  Growing in knowledge
    of God
    of themselves
    of their world
Their Purpose is to
    Cherish health
    Seek truth
    Know God
    Serve others
  and thus with his help become the
  girls God would have them be.
As they work, play and worship together, the girls and their leaders become aware of the needs of others.
They learn to care for themselves
    to respect others
    to work for the good of all
    to witness to God's power and love.

We congratulate C.G.I.T. for the past 70 years of service. We give thanks for the many leaders who have shared their faith, their love, their selves with girls over the years. We pray that many more women will come forward to carry on the work of C.G.I.T. in the future. I know what C.G.I.T. has meant in my life and I covet the same experiences for others.

Lois Powrie

"Young and Alive in '85"

wms highlights

PRESBYTERIAL NEWS

Ottawa

The women of Erskine Missionary Fellowship hosted the Fall Rally of Ottawa Presbyterial on Tuesday evening, September 25. Helene Shedden, President, welcomed the members.

Sylvia Brown, Ottawa Presbyterial Vice-President conducted a short business period, which was highlighted by short reports of Jubilation '84. Several participants spoke enthusiastically of the joy, fellowship, inspiration which they experienced.

Ruth Davidson introduced the Children's study books for this year; Donna Williams the Youth study books; and Grace Hood the Adult study books. The filmstrip, "In Hope, Witnessing: The Church in Korea" was shown. The evening closed with devotions.

West Toronto

The Fall Rally of West Toronto Presbyterial was held at Knox College, Toronto, on Wednesday September 26th.

Mr. Kenneth H. D. Hall, Campaign Director of Knox College Restoration Fund, had arranged for and conducted a tour of the College.

Dr. Donald C. Smith, Professor of Church and Ministry, and Director of Field Education, gave a summary of what is happening in the different phases of education in the field of Theology.

The college has one of the finest libraries in Canada and also a beautiful chapel.

Refreshments were served at the end of the Tour.

East Toronto

The Spring Rally of East Toronto Presbyterial was hosted by the WMS Auxiliary of Melville, West Hill Presbyterian Church on May 29. Since this Auxiliary was celebrating its Centennial year, some of the women were dressed in period costumes which added colour and interest to the evening.

The worship service based on Hebrews 11 was led by Mrs. Head, president of the Auxiliary.

The president of East Toronto Presbyterial, Mrs. Esther Powell, introduced the speaker the Rev. Basil Dass. He spoke of the Indian Asian Community to which he witnesses and ministers. East Indians come from Hamilton to Scarborough to gather for worship, fellowship and discussions Sunday afternoon at Grace Presbyterian Church, Etobicoke.

Montreal

The Fall Rally of the Montreal Presbyterial was held on September 29th in

Huntingdon, Que. at St. Andrew's Church which has been celebrating its 150th Anniversary this year.

At the morning session, chaired by Mrs. Margaret Goodhue, Vice-President, Mrs. K. J. Ellis, President of the Society was introduced. She underlined the day's theme of "Rejoice", reminding people of their many blessings. Mrs. Ellis left with the question "How do we as Christians, and as members of the WMS, reflect our faith?"

The afternoon speaker was the Rev. Alison Stewart-Patterson who challenged each member to answer the question "Why am I a Christian?" Through her explanation, in small discussion groups and through a skit, it became clear that the most effective witness is one who is willing to tell THE story by making it her story.

Peterborough

"Together it is possible." If all Presbyterians would support The Presbyterian World Service and Development Committee projects, much more could be done to relieve hunger and poverty in Third World Countries. Mrs. Lorna van Mossel of Kitchener who represents the Presbyterian Church in Canada on the Inter-Church Committee on Refugees spoke at the Fall Rally of Peterborough Presbyterial, held in Grace Church, Millbrook on September 26th.

The fifty women present were called to order by President Mrs. Jean Coull and welcomed to Millbrook by Mrs. Marie MacMaster.

Port Hope women conducted a beautiful worship service based on a passage of Paul's letter to the Colossians stressing ways to serve and love others. The hymns, and solo by Mrs. Marie MacMaster, all emphasized the theme of the meeting.

Mrs. Francis Seens, Centreville, was the organist for the evening.

Bruce Grey

Bruce Grey Presbyterial met for their Fall Rally in St. Paul's Church, Thornbury September 12th. The theme was "Swords into Ploughshares (Peace)". The President Mrs. Robert Lamont opened the meeting and the minister of St. Paul's, the Rev. Ian Raeburn-Gibson, welcomed everyone.

Mrs. Wyn Smith, Miss Beatrice Scott and Mrs. Ann Marie Morgan introduced the adult Study on Korea. Mrs. Eleanor Thompson and Mrs. Beth Pentelow introduced the Youth and Children's Study. Mrs. Fred Miller led the Bible Study.

The speaker, Mrs. Priscilla Anderson, by way of slides and personal experiences, gave an insight into the lives of people living in Korea. Mrs. Marjorie Knott delighted everyone by singing "I don't know about to-morrow" and Barbara Tubb led the sing-songs.

Sherbrooke

The 70th annual Rally of Quebec Presbyterial was held in St. Andrew's Church, Sherbrooke, with the president Mrs. Margaret Converse presiding.

Theme for the meeting was "Faithful Gardeners" based on the scripture, "The Sower soweth the seed" from Matthew 4:14. Mrs. Margaret Sams acted as organist for the day.

In her opening devotions, Mrs. Karen McEachern, Scotstown, stressed the fact that the powerful working of the Holy Spirit is a result of humble prayer. Mrs. Albert Murray, Scotstown, led a memorial service.

Two Life Memberships were presented, one to Mrs. Lucille Vidal and one to Mrs. Rachael Gifford, each of whom had been faithful in the work of the WMS in Melbourne, Que., for many years.

Music and song was provided by Miss Lise Morel and Miss Janice Vaudry.

Special speaker was the Rev. Edith

Bell, who has the joint charge of St. Andrew's Presbyterian Church in Inverness, Que. and the United Church in that area. Her talk about her work among the people of the North Shore gave an interesting and informative insight into the life and activities of that part of the Canadian Mission field. Her presentation was illustrated by slides.

Regina

A fall Rally of the Regina Presbyterial was held at St. Andrew's Church in Moosomin on September 29. The theme was "United in Prayer".

About 30 women joined in the opening sing-song led by the Rev. Christine Vieira on her guitar. Mae Morris, Presbyterial President, extended greetings and a big welcome to all.

The Kipling women led in morning worship. The meditation, "Praise and Obedience", was given by Gaye Donovan, Council delegate. She also gave a report of her council impressions. Mission Study 1984 was introduced by Creola Simpson, A.E.C. by a film strip, "In Hope Witnessing". Adult, Youth and Children's materials were introduced by Joyce Boulter, Grace Henderson and Kim McMurray of Regina. The general theme "Visions of Peace" was introduced by Creola Simpson. The afternoon session focused on "Prayer" through the use of learning centres.

The closing worship was led by the Estevan women.

LOCAL GROUP EVENTS

Ailsa Craig, Ontario

The WMS of Ailsa Craig Church marked their 100th Anniversary on May 27th with a special service in the church led by the president Mrs. Stuart McCallum.

The worship service was conducted by the minister, the Rev. Maureen Walter.

Greetings were brought by Mrs. Marion Weldon, London Presbyterial, Canon L. J. Bliss of Lancaster, England, and Mr. J. Riddell, M.P.P., who also presented a plaque, signed by Premier Davis.

Miss Eleanor Charlton, violinist, was accompanied by Mrs. Gordon C. Stewart on the organ.

Mrs. Mary Hammond of London, guest speaker, spoke of Adult Basic Education work among illiterate people.

Mrs. N. M. Wiley read the history of the Ailsa Craig WMS, compiled by Miss Margaret Love and Mrs. Stewart.

A time of fellowship followed in the Christian Education Room. Of special interest was a "Memory Corner" where pictures and clippings from earlier years were displayed.

Abbotsford, B.C.

Members and friends of Calvin Ladies Guild in Abbotsford held a time of fellowship and good-will at a "Flower-show and Dessert Party" on the evening of September 12.

The women excelled in their culinary ability with delicious desserts.

Local growers supplied the flowers displayed in beautiful arrangements. These were later auctioned off to increase contributions towards enlarging the church.

St. Thomas, Ontario

Agnes Gollan Mission Circle of Alma Street Church, St. Thomas celebrated its 25th anniversary on May 27th. This special event was preceded by a banquet on the evening of May 26th. Former members, ministers and special guests attended the banquet. A play entitled "Edge of the Village" was staged by some members of the mission circle.

On May 27th, the Sunday morning service was conducted by the members of the Mission Circle. The namesake of the circle, Agnes Gollan was the guest speaker at both events.

NEWS

HELEN GOGGIN INDUCTED

The Reverend Helen Goggin was recently inducted by the Presbytery of East Toronto into her new position as Associate Professor of Christian Education at Ewart College. The service, which was held on September 6, 1984 at the college, was conducted by the Reverend J. McKay, Moderator of the East Toronto Presbytery.

The Reverend R. Mathewson preached the sermon and Mrs. J. A. (Norma) Goldsmith gave the charge. Scripture lessons were read by the Reverend Peter Barrow, Clerk of the Presbytery of Brampton, and by the Reverend Irene Dickson, the principal of Ewart College. The Reverend W. W. MacNeill narrated the steps leading to the appointment by the 110th General Assembly.

Miss Jayne Thomson, soprano, and Mr. Alan Cowle, organist, both from Knox Church Oakville took part in the service.

The Reverend Helen Goggin is a graduate of the University of Toronto (B.A.), of Knox College (B.D.) and of the Presbyterian School of Christian Education in Richmond, Virginia (M.A.). She has a varied background of service on committees of the Presbyterian Church.

On graduating from Knox College in 1965, Miss Goggin served Knox Church, Oakville, as Director of Christian Education until 1977. She then became Associate Minister at Knox Church with increasing responsibilities as a minister and continuing responsibilities in Christian Education. It is hoped that the Reverend Helen Goggin will be warmly welcomed by the Church at large to her new work at Ewart College. Ewart College is the only college of the Presbyterian Church in Canada that prepares people for service in the area of Christian Education and in various aspects of mission in Canada and overseas.

At the close of the service a reception was held in the lounge.

CHURCH WOMEN UNITED ELECTS NEW PRESIDENT

New York, August, 1984 - Dr. Sylvia Talbot of Atlanta, Georgia is the newly-elected president of CHURCH WOMEN UNITED, largest ecumenical women's organization in the United States. A native of St. Croix, the Virgin Islands and an African Methodist Episcopal laywoman, Dr. Talbot was officially installed at ceremonies during the final plenary of CWU's 16th Ecumenical Assembly held on the campus of Purdue University in West Lafayette, Indiana from July 19 through 23. She cited evangelism, ecumenism, mission and cultivating relationships as major thrusts for Church Women United during the coming year and emphasized the need to continue theological interpretation as the basis for CWU's action and advocacy on national, regional and local levels.

Sylvia Talbot brings to her new post broad experience and involvement in the church both locally and internationally.

INDEX—1984

AFRICA
Understanding Christianity in Africa— May 13

Cameroun
Dear Friends (John & Judi Bertholet)— Apr 17

Kenya
Africa Update (George Loom)— Feb 9

Malawi
More Profiles of Malawian Women— Feb 5
Africa Update (William & Betsy Kennedy)— Feb 8
Dear Friends (William & Betsy Kennedy)— Mar 21, Dec 20
Rural and Urban Churches in Malawi— May 14
Dear Friends (Clara Henderson)— May 22

Mauritius
Dear Friends (Brian and Liz Crosby)— Apr 14

Nigeria
Africa Update (Arlene Randall, Richard Fee)— Feb 9
A "Talking Box" Ministry— Feb 10

ASIA

China
Partners in Mission with China— Apr 11

India
Dear Friends (Agnes Hislop)— Feb 16
Dear Friends (Eleanor Knott)— Mar 20, Oct 17
Dear Friends (Pauline Brown)— Aug/Sept 15
A Visible Witness— Dec 10
Dear Friends (Marjorie Abey)— Dec 19

Korea
Sharing Loneliness and Learning Hope— June/July 5
My Korean Home Church— June/July 12
Struggle for Independence 1910-1945— June/July 13
What's in a Korean Name— June/July 21
PWS Project in Korea— June/July 22
Korea Celebrates— June/July 23
Celebrate Korea— June/July 23
Korea: Time Line— June/July 24

Nepal
Dear Friends (Mary Nichol)— Feb 15

Taiwan
Dear Friends (The McLeans)— Jan 17, Apr 16, Aug/Sept 17
Breaking Down the Wall— Mar 4
Dear Friends (Mackay Memorial Hospital)— May 23
Greetings from Taiwan— June/July 25
A Privileged Conversation with Ruth Kao— Aug/Sept 14
Dear Friends (Ted & Marilyn Ellis)— Aug/Sept 16
Dear Friends (Tainan Theological College)— Nov 23

GUYANA
Partners in Mission— Apr 8

EDITORIAL
How Do We Pray— Jan 3
Trivial Pursuit? Hardly— Feb 3
I know that my redeemer lives— Mar 3
What role will you play?— Apr 3
... roots and wings— May 3
Working on in faith— Aug/Sept 3
While the earth lasts— Oct 3
I was in prison— Nov 3
The Miracle of Christmas— Dec 3

GENERAL
Decisions Over Teacups— Jan 4
Without Visible Reward— Jan 9
Ten Days for World Development— Jan 31
Autumn Convocation at Ewart College— Feb 13
Maps, Mission and Misconceptions— Mar 10
Our readers write— Apr 28
Women Hold Up Half The Sky— May 4
Tribal Gods or Universal God?— May 17

Spring Convocation at Ewart College— Aug/Sept 8
World Food Day— Oct 13
Presbyterian World Service— June/July 22

IN MEMORIAM

Rilla Adamson— Jan 21
Wilhelmina Bradley— Feb 14
Mabel Bannerman— Mar 30
Millicent Waldie— Apr 12
Marion Gordon— May 8
Mary Watson— May 8
Margarete Herrig— June/July 31
Violet Taylor— Aug/Sept 22
Mattie White— Aug/Sept 22
Lily Macarthur— Oct 12

MEDITATIONS/WORSHIP SERVICES/PRAYER/POEMS

Hoar Frost— Jan 20
Precious Moments— Feb 32
This Is True— Mar 16
Easter Worship Service— Mar 17
Prayer— Mar 32
A Luncheon Date— Apr 13
Psalm 22:1— Apr 32
For Quiet Miracles— May 12
Bible Study— May 16
A child went by— May 32
Fisherman— Aug/Sept 9
Thanksgiving Worship Service— Aug/Sept 12
One day is not enough— Oct 9
Advent Reflections— Nov 9
Ploughshares grow rusty in the field— Nov 13
Christmas Worship Service— Nov 14
Christmas Beatitudes— Dec 7
A Prayer at Christmas— Dec 18
The Complete Story (a poem)— Dec 32

MISSION IN CANADA

Happiness Is...Adventure Playground— Mar 13
A Day in the Life of Joe Reed— Apr 4
Journey to Faro— Apr 11
God's House of Love (Flora House)— Aug/Sept 10
Fellowship House— Oct 10
Journeying in Faith (Clarissa Manor)— Nov 4

STUDY/PROGRAMME/RESOURCES

1984-85 Mission Study Themes:
Introduction— Mar 19
Resources— June/July 14
Korea - see June/July issue, also KOREA (above)
Peace: A Call to Sanity - June/July 3, Therefore Choose Life - June/July 9, Conversion to Peace - June/July 19, No Christian Option - Oct 4
"Let There Be Peace on Earth"— Dec 4
Using Audio-Visuals Creatively - Jan 13
Heritage Resources— Jan 18
Books/Films/Resources— Jan 19, Feb 18, 20, 22, Mar 23, Apr 30, May 24, June/July 14, Aug/Sept 19, 21, Oct 20, 21, Nov 25, Dec 21
The Church Resource Library— May 9

WORLD COUNCIL OF CHURCHES

Remember ... Windows?? — Feb 17

WOMEN'S MISSIONARY SOCIETY

A New Year's Message from the President— Jan 8
Estimates 1984— Jan 16
Jubilation '84— Jan 30, Dec 12
Officers and Executive Members— Jan 32, Aug/Sept 32
Certificates of Recognition— Apr 18
Synodical Givings— Apr 27, Oct 31
Honorary Memberships— May 30
Council 1984— Aug/Sept 4
Going Forward on Wings— Dec 8
Staff changes— Oct 16
Where our dollar$ go— Feb 31, Mar 31, Apr 31, Aug/Sept 31, Oct 30
Historia— Apr 29, Aug/Sept 30, Oct 21, Dec 30
Celebrate Youth— Jan 22, Feb 21, Mar 22, Apr 18, May 21, Oct 22, Nov 22, Dec 22
Who and Where— Nov 16

BOARD OF WORLD MISSION

In the World— Oct 15, Dec 30
Who and Where— Nov 16
Couple With a Mission—Kass and Jim Whitefield— Dec 16

In The World - BWM News

CANADA

Trinity Congregation in Campbell River, Vancouver Island now have their own church property. Trinity Cottage was dedicated last year. The Rev. **Robert Sparks** was appointed to serve this congregation as of April 1984.

Milanne Philippe works as a Lay Missionary among Haitian families in Montreal. Children in the north end of the city were bused in to Sunday School at Eglise St. Luc. With St. Luc's move to Rosemont Boulevard, these families now come to church regularly on their own.

Miss **Christina Cassels**, a 1984 graduate of Ewart College, has been appointed to the staff of Flora House, an Inner City Ministry in Winnipeg.

INDIA

Bishop **Chandu Lal**, of the Amritsar Diocese of the Church of North India, who together with his wife Amrit spent six weeks visiting the Canadian Church in western and central areas earlier this year, has written from India: "We ask you and many friends in your congregations to hold our part of India in your prayers as we are going through a critical period of great unrest and agony. Our prayer is that God may lead his people in this country into ways of His righteousness and peace..." Our missionaries **Clarence and Catherine McMullen** also serve in the Punjab area of India. Let us support them all in our prayers.

historia

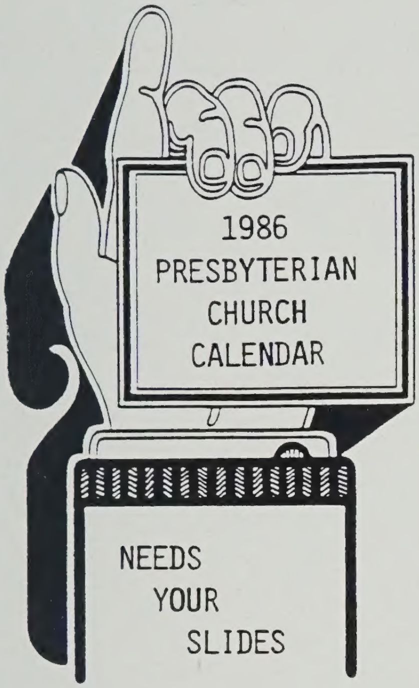
The Young Women's Auxiliary of First Presbyterian Church, Winnipeg, was formed as an affiliate almost 60 years ago in Norman Hall before the present church was built. It was a fair-sized group of young business girls who met in the homes of the members.

One of the charter members reported "We were an enthusiastic crowd anxious to share and become a part of our church and to be united in that great adventure of building a sacred sanctuary. There were many undertakings to raise funds—teas, concerts, bazaars and great rummage sales. The proceeds enabled us to donate an electric stove, 2 pianos for the Sunday School, help furnish the vestry with chairs and a coat rack and provide carpet for the chancel."

At the meeting held on December 16, 1941 it was moved by Mrs. Isobel Hunt and seconded by Miss Agnes Morrison that the name be changed to the Evening Auxiliary of First Presbyterian Church.

On February 16, 1984 the present president, Miss Millicent Kerr, died. Through the years she had held various offices and had served as president or vice-president for over 34 years.

One of the members made this fitting comment, "We carried on for years but now there are very few of our members still with us and those who are, have decided to join with the Afternoon Auxiliary (W.M.S.) and continue to do their part."



Theme: *God's Wonderful World*

Based on Psalm 24, the 1986 Presbyterian Church Calendar will highlight our Christian responsibility for others, the creation, human rights, etc. Slides suitable for summer, winter, Christmas, Easter and Thanksgiving should be included. "People Pictures" which symbolize our need for one another as well as pictures from nature will be useful.

Up to MAXIMUM of 12 SLIDES will be accepted from each participant. Please send only original horizontal colour slides (ektachrome preferred).

You receive $50.00 for each photo used.

Include a brief description of each slide, and how you think it fits the theme, along with a self-addressed envelope, and send them to:
THE CALENDAR COMMITTEE, 50 Wynford Drive, Don Mills, Ontario M3C 1J7
DEADLINE: March 1st, 1985

In Remembrance

Mrs. Elva Monkman
Mrs. Lydia Baldwin
St. Andrew's, Aurora, Ont.

Mrs. H. (Myrtle) Sinker
St. Andrew's, Beechwood, Ont.

Mrs. Margaret MacVicar
Mrs. Jean Farquhar
Knox, Belmont, Ont.

Mrs. Elaine Campbell
First, Chatham, Ont.

Mrs. Muriel Fleming
First, Collingwood, Ont.

Mrs. Olivene Myrtle Keith
Durham, Ont.

Mrs. J. (Catharine) Gilbertson
Eden Mills, Ont.

Mrs. Jean Dalrymple Thompson
Orlando, Florida
formerly Knox, Dunnville, Ont.

Mrs. A. C. (Mary) Olmstead
St. Andrew's Ross,
Forester's Falls, Ont.

Miss Margaret Radford
St. Andrew's Knox,
Fort Erie, Ont.

Mrs. A. (Gladys) Nairn
Knox, Grand Valley, Ont.

Mrs. Wesley Thompson
Mrs. George Morrison
Knox, Kincardine, Ont.

Mrs. S. (Dawn) Blackadder
St. Andrew's, Martintown, Ont.

Mrs. Mary Eaton
Knox-Crescent, Kensington
and First, Montreal, Que.

Mrs. Ida Sexsmith
St. Andrew's, Norwood, Ont.

Mrs. Mildred Stinson
Westminster, Ottawa, Ont.

Mrs. Elva Cameron
St. Andrew's, Perth, Ont.

Mrs. Dana Kelly
Mrs. Lorne Capling
St. Andrew's, Shakespeare, Ont.

Mrs. N. (Rena) Bangay
Knox, Tara, Ont.

Mrs. Margaret Miller
Beaches, Toronto, Ont.

Mr. L. T. Gear
Fairview, Vancouver, B.C.

Miss Muriel Munn
Mrs. F. (Marjorie) Binmore
Stanley, Westmount, Que.

Mrs. Margaret King
Mrs. Olive Calder
Weston, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

The Complete Story

Dear Baby Jesus
Laid in a manger,
Watched by the cattle and sheep
That you made,
Sung to by angels,
Worshipped by shepherds,
Wise men adoring and rendering praise.

Growing to manhood
Sharing our labours,
Bearing our joys and griefs on your heart.
Suffering in silence
Walking to Calvary,
Shedding your life blood
For sin on our part.

Hidden in darkness
While all friends despairing.
Rising in three days
In wonderful form.
Commissioning the faithful,
Rising to heaven
With promise to come again
Some glorious morn.
E. Jean Abrams

(May be sung to the tune of "Morning Has Broken".)